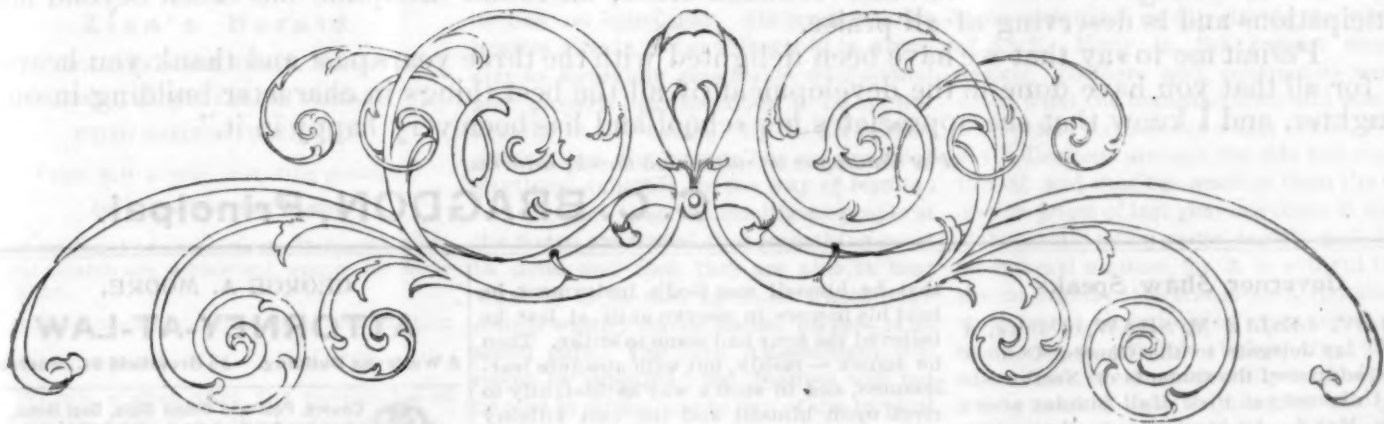




Zion's Herald

WEDNESDAY, MAY 16, 1900



TOLERANCE

DO you show your love by your works? While you have time, as you have opportunity, do you in fact "do good to all men," neighbors or strangers, friends or enemies, good or bad? Do you do them all the good you can, endeavoring to supply all their wants, assisting them both in body and soul, to the uttermost of your power? If thou art thus minded—may every Christian say yea—if thou art but sincerely desirous of it, and following on till thou attain, then "thy heart is right, as my heart is with thy heart."

"If it be, give me thy hand." I do not mean, "Be of my opinion." You need not; I do not expect or desire it. Neither do I mean, "I will be of your opinion." I cannot; it does not depend on my choice; I can no more think than I can see or hear as I will. Keep you your opinion: I mine; and that as steadily as ever. You need not even endeavor to come over to me, or bring me over to you. I do not desire you to dispute those points, or to bear or speak one word concerning them. Let all opinions alone on one side and the other: only "give me thine hand." I do not mean, "Embrace my modes of worship: or, I will embrace yours." This, also, is a thing which does not depend on your choice or mine. We must both act as each is fully persuaded in his own mind.

— JOHN WESLEY.



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Permit me to say that we have been delighted with the three years past and thank you heartily for all that you have done in the development of all the best things in character building in our daughter, and I know that she appreciates her school and has been very happy in it."

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Governor Shaw Speaks

GOV. LESLIE M. SHAW, of Iowa, a lay delegate to the General Conference, addressed the students of Northwestern University at Fisk Hall Sunday afternoon, May 6. An invitation to the public had been extended by President Henry Wade Rogers, and six hundred residents of Evanston were present. The meeting was opened by prayer offered by Bishop Bowman. Dr. Amos W. Patten introduced the speaker of the afternoon. Governor Shaw said, in part: —

"When you go out from school you will find 'the other fellow,' as Sam Jones says. He has not been to college, but he is occupying the place which you want, and he is four years ahead of you. He will stay there, too, unless the work you get in college better prepares you for his place. If a person can do one thing and do it well, he will be worth something. It makes no difference what you do, as long as you do it better than it has ever been done before. There is no visible opening in any line you might select. On the other hand, there is a splendid opening if you can try a case better than any other attorney. There are many attorneys, but not so many lawyers; many pedagogues, but few teachers; many medical men, but few doctors. One-fourth of the lawyers in Chicago can try a case no better now than when they began, and all through Wisconsin there are women who can cook no better than they could the day they were married, and they are told so three times a day. The world is ready to pay any price for excellence. The difficulty with the average man and the rest of them is that they do not pay enough attention to detail. No matter what profession you master, you must also master detail."

The Centenary of John Brown

IF the ninth day of May a hundred years ago, in the last year of the eighteenth century, was as fair and green in the hills of northwestern Connecticut as this morning was in Massachusetts, the day must have contained little promise of what was to be the life of a boy born that day in a valley in Torrington. John Brown, he whose name history has linked with bloody Ossawatimie and Harper's Ferry and not with peaceful Torrington, had his beginning there on the 9th of May, 1800. The century which has gone by since that date is not one whose consequence the present generation is likely to overlook; and with its momentous events John Brown had much to do. A shepherd, meditating under the stars as he watched his sheep, and storing up wrath against a great iniquity; a merchant, expertly buying and selling wool by day, and soberly schooling Negroes to revolt by night; a religious fanatic, nourishing, with incessant reading of the pages of blood and imprecation in the Old Testament, his righteous hate, and his conviction

that he himself was God's instrument, he held his powers in reserve until at last he believed the hour had come to strike. Then he struck — rashly, but with absolute fearlessness, and in such a way as instantly to rivet upon himself and the vast villainy that he fought against the attention of the whole world. He failed; but after Harper's Ferry Negro slavery could no more have lived than a strong man could live with a dagger in his heart.

The centenary of Brown's birth attracts little attention today. We are in the midst of a reaction against the hopeful doctrines regarding the colored race which animated Brown and those who sympathized with him. At the very moment when a few colored men are meeting to celebrate the day, a powerful conference is in session in the South to devise means to deprive the race of the civic rights which it has gained. Doubtless it devolves upon the race itself to maintain these rights if it can. It is no longer in a position where men like Brown, if there are such, will lay down their lives to secure them. Nominally free now, no more to be bought and sold, the race must stand on its own legs — must make itself really free if it can. The centenary of Brown's birth is a good moment from which to date its newest, most modern, most industrial, most laborious and patient struggle to render itself, in fact as well as in name, man and brother of the most capable and earnest of white peoples. — *Boston Transcript.*

As Others See It

SOME of the Bishops and higher officials of the Methodist Episcopal Church, although drawing good salaries and having allowances for expenses, have been in the habit of accepting fees from congregations and colleges for their services at dedications. This habit had assumed such proportions that it was felt by many to be a scandal, and one of the first matters brought before the General Conference last week was this issue. The Conference promptly forbade any such acts by its officials in the future, holding justly that when men are well paid by the church at large, and are allowed traveling expenses to further denominational interests, they have no right to grow prosperous by accepting fees from local congregations or from denominational educational institutions. — *Congregationalist.*

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Untimely Scandal

Within a week after the publication of an article written by the Postmaster-General praising "the substitution of American methods with their energy, integrity and thoroughness" in Cuba, we are confronted by the fact that an embezzlement has been discovered involving a loss estimated anywhere from \$35,000 to \$150,000. It is peculiarly and distressingly unfortunate, for up to this time the Cubans have everywhere acknowledged the incorruptibility of American officials. They have had to do only with the officers of the army and navy, except in the postal service. In order that the authorities might be able to pass over a thoroughly equipped postal service when the time comes for Cuba to assume her own government, it was decided to run the Cuban postal system entirely independent of everything else. A civilian was sent out to manage the service, and it was not long after his arrival that the revenues suddenly fell from \$30,000 a month to about \$15,000. Army officers finally discovered fraud, and brought it to the attention of the Post Office Department. The punishment of the offenders ought to be prompt and adequate, but, unfortunately, there are legal difficulties involved which are likely to prolong the inquiry and delay punishment. The Cubans are disposed to make merry over the fact that the Americans are imitating the Spaniards, but the American people take the matter seriously, and will insist that the guilty be made to suffer.

Race Conference in Montgomery

The press has given much space to the doings of the Race Conference at Montgomery, Ala., which was opened last week. Some wholesome truths have been spoken, and no speaker had a wider horizon than ex-Governor McCorkle of West Virginia. While noting a very strong sentiment in favor of the repeal of the 15th Amendment, the ex-Governor was wise enough to see that in the near future the South may need the votes of that large class it has tried so hard to disfranchise. Repression did not commend itself to him, and for the sentiment expressed by one of the speakers to the effect that the white race will not submit to Negro domination, even if it is necessary to employ force and fraud,

he had no sympathy. He reminded his hearers that in the end it would be necessary to formulate reasonable educational and property qualifications to be applied equally to all voters. Up to the present writing the Conference has not produced anything tangible in the way of results; but the fact that the intelligent people of the South are agreed that something must be done, and that they are able to hear what is to be said by those whom it accounts worthy to be called leaders, is no small gain. The 15th Amendment will never be repealed; the Negroes will not be sent to Africa, nor to any of the tropical islands which have come into our possession; lynch law will not suffice as a punishment for crime; and the manifest purpose to disfranchise the Negroes as a race will ultimately fail. These subjects occupied a large place in the convention, and they will continue to be discussed; but the time will come when ex-Governor McCorkle's words will be remembered.

Disappearance of Gold

A decided sensation was produced last week by the report that \$400,000,000 in gold had been lost. It seems that the figures of the Treasury Department showed that there should be \$1,043,525,117 in gold coin within the limits of the United States, but, on March 1, the Government held only \$232,225,336 and the national banks only \$289,381,232—a total of \$521,606,568. From this it was inferred that something like four hundred million dollars had mysteriously disappeared, for it was estimated that all the gold in State banks, trust companies and corporations did not much exceed one hundred million dollars. Jewelers and dentists were said to have been interrogated on the subject, but were not able to contribute much light. It does not appear to have occurred to the officials that there are many people to whom the prosperous times have brought something more than what they needed for current uses, and that the old desire to lay away a few dollars in gold may have helped reduce the amount which has mysteriously disappeared. There are 70,000,000 people in the United States, and \$400,000,000 divided among them would not give a very large apportionment to each one. The pockets of the people are very likely the safety deposits where most of the missing money can be found.

Prices Declining

There are very marked indications that the largest combinations and the boldest speculations must recognize certain laws of trade just the same as the smallest operators in the markets of the world. It is almost two months since signs of yielding began to be noted, and these

signs multiplied rapidly during the month of April. Early in the present month dealers, builders and contractors recognized what the manufacturers and manipulators had foreseen six weeks before. Present indications are that the tide has really turned and that the reaction from the excessive prices of last year has come to stay. Public notification came tardily and in a sensational manner, for it is evident that the managers of the enormous corporations were intent on unloading as many shares of stock as possible before the break came; but every community has noticed a very marked unwillingness on the part of builders to take large contracts at prevailing prices, and it required no prophet to see that even the largest corporations must sell goods as a part of their business. It is estimated that standard commodities have already shown an average yield of nearly ten per cent., with a marked downward tendency. It is impossible to foresee the end, but it is confidently hoped that our large foreign market may serve to steady prices until new adjustments can be made. Iron and steel led the advance, and the magnates who control that class of products led the prices away beyond the safety limit. Naturally these products are among the first to feel the reaction, and it remains to be seen to what extent these tremendous combinations of capital will be able to intervene to prevent a panic.

Outbreaks in Spain

At the latest reorganization of the Spanish Ministry Senor Dato was made Minister of the Interior, and the opposition appears to have selected him for hostile demonstrations whenever he pays a visit to any part of the country. Last week he was making a tour of Barcelona and its environs, and in several instances he was treated with displays of bitterness that induced him to abandon some of his investigations. The financial policy of the Government meets with marked opposition in the manufacturing districts. As long as Spain held colonies it was expedient to levy an export duty of ten per cent.; after the colonies were lost to her the Government believed that she would continue to have a large export trade with them. This has not proved true, and the heavy duty prevents the development of the foreign trade. Naturally the industrial centres are most opposed to the government policy, and there is an organization called the "National Union" strong enough to overthrow the present Ministry at any time, but content with trying to force the Government to do its duty to the industrial masses. Financial schemes of all kinds are blocked in the Cortes, payment of taxes is refused, and last week the stores and manufacturing establishments were closed as a protest in

many of the principal cities. It is a remarkable condition of affairs, and the Ministry is only waiting for the time when the opposition shall unite on leaders who will try to bring order out of the financial chaos.

Two National Conventions

There were two national conventions held last week, one at Sioux City, S. D., and the other at Cincinnati, Ohio. The former was under the control of the Populists, and the other under the control of the Populists who call themselves Middle-of-the-Roaders. This last body endorsed the action of a meeting of the representatives of the party held in Philadelphia as long ago as Sept. 6, 1898, at which Wharton Barker of Pennsylvania and Ignatius Donnelly of Minnesota were nominated for the offices of President and Vice President. The convention at Sioux City nominated William J. Bryan of Nebraska and Charles Towne of Minnesota. On March 10, 1900, the Socialist-Labor Party nominated Eugene V. Debs of Indiana for President and Job Harriman of California for Vice President; and in January a faction of this party nominated the same Harriman for President, with Max Hayes of Ohio for Vice President. Thus there are already four tickets in the field, and as several considerable classes of extremists are represented by these tickets and have platforms of their own, it is not probable that the Republicans or the Democrats will consider it necessary to frame their platforms with the idea of catering to this vote. This will clear the political atmosphere, and leave the mass of the people free to choose between the two great parties.

Australian Utlanders

While Great Britain is waging an expensive war to punish the Boers for not granting political rights to foreigners (Utlanders), the residents of the Westralian gold fields in Western Australia are sending a petition to the Queen, bearing 28,000 signatures, praying that she will protect her own subjects in Australia from the very wrongs which the Boers have been inflicting on the English residents of the Transvaal. The discovery of gold was followed by the usual influx of miners who were most unwelcome to the bucolic inhabitants. They promptly enacted a series of laws making the acquirement of political rights practically impossible to the miners, and have thus far succeeded in controlling all affairs of government. The claims of the first settlers to rights they refused to share appear to have been maintained up to this time, if the reports in connection with the petition are to be credited. Human nature manifests itself in about the same form in the West Australian farmers as in the followers of President Krüger.

Strikers in St. Louis and Kansas City

The first of May brought quite the full complement of strikes, and settlements have not been effected as rapidly as might have been expected. Last week there were strikes on the street-car lines in Kansas City and St. Louis. In the former city an injunction was immediately obtained, with the result that most of the

cars were kept running; in St. Louis the progress of settlement has been much slower, and the public has been put to great inconvenience. An attempt was made to induce the mayor to compel the corporations to arbitrate with the strikers, even if it were necessary to declare the franchises forfeited; but this movement made no headway, and there has been considerable violence. The public ought to be exempt from these frequent interruptions of a service on which it is so largely dependent, but franchises have been given away so recklessly and capitalized by "promoters" so extravagantly, that neither the municipalities nor the public is free to act. The three responsible parties — municipality, corporation and employees — are for the most part beyond the reach of the public, which must pay the penalty of suffering transportation facilities to be placed beyond their control.

Uprising Threatened in the Philippines

It is probably true that many of the leaders of the insurrection in the Philippines would like to make hostile demonstrations so as to convince the Commissioners sent out from the United States that they are an important factor in the islands; but the prompt and decisive action of the military has interfered with their plans. Considerable importance was attached to the action of Buencamino, at one time a member of the so-called Filipino Government, in voluntarily surrendering himself and presenting peace proposals; but Buencamino has the reputation of making haste to get on the winning side, and is in disfavor with most of the leaders. The persistency with which bands of insurgents have kept up their attacks on small garrisons of American troops has led some to recommend that the United States take possession of the principal towns, place in them strong garrisons, and leave the remote districts to fight it out as long as they wish. This was the method adopted by Spain; but it is hardly likely that the Commissioners will consent to any such suggestion. The pacification of all the islands at the earliest possible moment, and the establishment of a stable government, is the task to which the Americans stand committed.

Masterly Maneuvering

Outnumbered, outmaneuvered, and outclassed, the Boers fell back to Kroonstad, where it was fully expected they would make a stand; but on Saturday Lord Roberts entered the place without opposition. The Transvaal Boers said they would do no more fighting on the soil of the Free State, and retreated across the Vaal. Here they are said to be intrenching and concentrating their efforts to resist the passage of the British. The success which marked Lord Roberts' movements two weeks ago was continued all last week, and already there are predictions in London that the war will soon be over. His progress to the north from Bloemfontein to Kroonstad rivals his famous ride from Cabul to Kandahar. He has added to his fame as a strategist, and Kitchener has more than lived up to his reputation as an organizer. Buller has at last made a move, driven the Boers out of Biggarsberg, carried the Pass of Help-

makaar, and is clearing the rear preparatory to an attack on the Drakensberg. He is apparently on his way to join Roberts by the Harrismith route, and there does not appear to be any sufficient Boer force to oppose him. By the capture of Kroonstad the British have obtained control of the railway running close to the Vaal, which will enable Roberts to forward troops with little delay, as soon as he has given his men a breathing spell and brought up sufficient stores and ammunition. It is impossible to measure the extent to which the Transvaal Boers have disagreed with their brethren of the Free State, but the tone of the British despatches shows much dissatisfaction on the part of the Free Staters, who openly accuse the Transvaalers of leaving them to their fate. London is sanguine enough to predict a speedy collapse of the organized resistance against the British advance; and the Ministry has announced that the independence of the Boer Republics will be wholly abolished and that they will be made Crown colonies until they demonstrate their fitness for self-government. Altogether the outlook for the Boers is very dark.

Events Worth Noting

On April 30 Honolulu was officially declared a clean port; no more danger from the plague is apprehended.

The House has passed a bill increasing the Federal appropriation for the militia of the several States from \$400,000 to \$1,000,000.

The new pension legislation will add 20,000 pensioners to the rolls, and involve an expense of \$2,500,000, according to the estimate of the Pension Commissioner.

It is reported that the Ashantis have succeeded in getting eight other tribes to join them in their attempt to throw off British rule, and that their number is now increased to 50,000.

The fire losses in the United States during the year 1899 reached the enormous total of \$153,597,830 — the largest on record for any year except 1871, the time of the Chicago fire, and 1893 when large fire losses followed the panic.

There are nearly 50,000,000 acres of land in Kansas on which the wheat crop will be harvested this year. An average of twenty bushels to the acre would mean 100,000,000 bushels, and this is the present estimate. This will surpass the phenomenal yield of 1892.

Apropos of Senator Lodge's suggestion that the United States may be forced into a war with Germany, it is reported that German capital to the amount of \$500,000,000 is invested in this country, and nearly as much more in South America, with \$250,000,000 in Central America, the West Indies and Mexico.

The Supreme Court of the United States has decided that the inheritance tax law is constitutional and valid, but that the tax must be levied on the amount of the legacies, and not on the estate as a whole. The Court adjourned till the 21st without announcing a decision in the Kentucky election case.

The number of persons suffering from the famine in India who are receiving relief is 5,617,000. Recent rains in Madras and Mysore have materially improved the outlook. The steamer Quito chartered by the Government sailed from New York last Thursday carrying 200,000 bushels of corn, valued at \$100,000, for Bombay, which port she is due to reach in forty days.

THREE MEN

HE who knows his work and does it. Supremely happy he. There is no room in his life for envy. His days, full of occupation, full of interest, full of usefulness, sing a perpetual song. Others may be disgusted or satiated with existence, but such cannot be his state of mind. He is a king open to no man's pity. He is not always fully awake to his privilege, but when he is, he looks down upon the world.

He who has not found his work. This man may well be compassionate. Especially if it be not his fault. Some square pegs seem to have been thrust into round holes by force of circumstances. Some people no doubt have been misled in their early days by vanity or pride or overweening ambition, and bitterly have they rued their folly when it was too late. Alas for him who is compelled to toll at that into which it is impossible for him to put his whole heart, and hence impossible to do with any great degree of success.

He who knows his work, and will not do it. Such a one cannot miss unhappiness. He may have an abundance of this world's goods. He may be held in honor by many. But he is not truly honorable. He is a shirk, a coward, a failure. Looked at from one side he is to be keenly pitied, but severe blame belongs to him also. The sooner he turns about and takes up the refused or neglected duty, the sooner he will regain his forfeited self-respect. There is for him no other road to joy.

THE BISHOPS AND THE THEOLOGICAL SCHOOLS

THE Bishops have asked the General Conference to define more clearly their relation to the theological schools, particularly with a view to the more effectual exclusion of heretical teaching. It will probably appear, on examination, that the matter is more complicated than is thought. Charters, and State laws, and institutional rights may have to be considered. But in any case the following points should be taken into account:—

The only possible control which can be allowed to the Bishops, or any other outside parties, concerns solely the purity of doctrine. All other things are domestic matters, with which the authorities of the schools alone have to do.

Again, in matters of orthodoxy episcopal control should be limited to securing loyalty to the essentials of the faith. Where there is open and confessed departure from these, the Bishops might well have authority. But this authority cannot be extended to those questions which arise among Christian scholars themselves, without imperiling faith itself in the interest of a monotonous verbal uniformity. Such a course would be fatal to the truth and to progressive scholarship. In that case it would be possible for a majority of the Bishops to vote their own views to be orthodoxy, and to treat theological teachers who differ from them as heretics. Then we might have the grotesque inconsistency of excluding a professor from his chair for holding views shared by many Bishops. For it is well known that the Bishops are by no means a unit in their attitude toward progressive scholarship.

There are evolutionists and anti-evolutionists, higher critics and anti-higher critics among them. Some are sound on Jonah's whale and the great astronomical miracles reported in the book of Jasher; and some really make very little of them. It would not be an edifying spectacle to have these differences made prominent, as would inevitably result if the Bishops should push their scrutiny of professional orthodoxy beyond loyalty to the essential features of the faith.

In addition, it must be said that most of the Bishops have not the leisure, some of them have not the learning, to decide the delicate and complex questions of modern Biblical study. Of course they could vote, but such questions are not decided, so as to stay decided, by vote, not even by a majority vote, no matter who the voters are. If some one would guard the guardians, and assure us of their infallibility and impeccability, the case would be different; but as it is, we should view with the greatest suspicion and alarm any plan to extend episcopal supervision beyond the general orthodoxy of the teacher. The temptation on the part of any one in authority to identify orthodoxy with his own doxy is too strong and too dangerous to be trifled with.

THE OFFICIAL PRESS

WE have recently given the alarming figures concerning the waste in connection with our official press. It appears that only two of these papers have paid their way—the New York *Christian Advocate* and the *Epworth Herald*. The *Advocate*, moreover, has lost over \$11,000 in the last two years. Thirteen of these publications show a loss of \$108,023 during the quadrennium.

Now we are not of those who believe that the financial return is the only thing to be considered. It is conceivable that in some cases there should be an educational value which would justify the outlay. But we are entirely sure that no such claim can be truly made in the case of many of these delinquent publications. One paper with a circulation of 1,512 is published at a net loss of \$7,000. Another with a circulation of 4,125 is published at a loss of \$12,000. Others with circulations of 4,725, 2,490, 2,700 and 2,650 are published at a loss respectively of \$10,250, \$9,942, \$13,810 and \$11,342. All of these publications are practically worthless as newspapers or as intellectual agencies. If the church had money to burn, the waste might be excused; but this waste in the face of the crying necessities of the church's real work is folly amounting to infatuation, if it does not attain the dimensions of a crime. Many reasons are given in justification, of course; the worse a thing is, the showier the reasons given; but the only intelligible reason yet adduced is that they make an official berth for some one who wants to live off the church.

The ox that treadeth out the corn is not to be muzzled, but the ox that merely bellows without treading out any corn may be muzzled with eminent fitness and propriety.

The *Michigan Advocate*, in referring to the matter, says: "Whether the General Conference will have the nerve and the

wisdom to deal with certain matters pertaining to our periodical system, is a question of great importance to the church." We conceive that a very moderate wisdom would suffice to discern the necessity of doing away with these profitless and ruinous publications; and we cannot discover any need for nerve, unless we admit that the expenditures of the church have been Tammanyized by the official rings, held together by the "cohesive power of public plunder." Otherwise, a simple statement of the facts would seem to be sufficient to lead to immediate reform.

Apart from these parasites, which feed voraciously without ever becoming really viable, or whose vital function is confined to feeding, the affairs of the larger *Advocates* also deserve consideration. Only one of the *Advocates* has paid expenses during the quadrennium, and that one has lost \$11,000 in the last two years. At first one might think this due to the great changes in periodical publication in recent times. The cheapened magazines and the improved daily papers are competing with the religious papers as never before, and lessening the need for their publication. But while this is one cause, it is not the only one. There are religious papers which are very flourishing; and there are even unofficial Methodist papers which manage to make both ends meet without subsidies and even with some surplus at the end of the year. We venture to point out some possible co-operating causes of failure, as it seems to us, in the case of the *Advocates*.

An official paper, in its very nature and function is exposed to certain temptations against which those responsible are not always sufficiently on their guard.

First, there is a temptation to rest on the prestige and backing of the church, and let things run somewhat mechanically. The manager is not held immediately responsible for failure, as in the case of unofficial papers, and thus misses the spur of necessity, which, after all, is one condition of strenuous and continued effort. When this temptation is strong, it bringeth forth editorial sin—lecturing, relaxation of effort, and the like; and when the sin is finished, it bringeth forth newspaper death. Officialism is seldom favorable to enterprise, least of all to newspaper enterprise.

Secondly, the official editor is exposed to a strong temptation to make up his paper in the interests of the less intelligent readers. Of course these readers are to be regarded. There must be something for the children, something for those whose outlook is bounded by the domestic circle, something for those good old souls, worthy of all imitation, who have taken the paper for fifty years; but there must also be something for others of wider interests and more living thought. These the official editor is apt to overlook, and to confine his ministrations too much to the rudimentary and passive intelligence. In this way his productions sometimes perfectly realize the description by Cowper:—

"They are so unacquainted with man,
Their tameness is shocking to me."

Thirdly, a further specification of the same temptation is the tendency to undue conservatism. Mental change is painful

to most. It involves a loss of equilibrium and a resulting need of readjustment. Hence the temptation of the official editor to avoid novelties and disturbing topics, especially near election time. Thus "soundness," and especially "safety," become ideals, and even idols, with him. He tends to defend the old as long as it can be defended, commonly longer; and he opposes the new until it is forced upon him. Hence the line of progress is rarely, if ever, through official publications. New truth, if it be at all important, must go elsewhere for utterance. Such publications neither guide the thought of the church nor command the respect of its thinkers.

Fourthly, there is a tendency with the official editor to prophesy smooth things and to cover up unpleasant things, which may issue in positive immorality. The tendency itself may root in good instincts, but it needs to be carefully watched to prevent degeneration. It easily passes into denominational self-puffery, which is odious to one with a sense of reality and some good taste. Thus the church loses that wholesome criticism, which is everything but scolding and fault-finding, and those "faithful wounds," which are the mark of true friendship, and which are necessary to living progress. And sometimes the tendency issues in downright immorality. It leads to suppression of the truth and to wrath against those who tell the truth, until sometimes it would seem that the real enemy is not the criminal, but the one who discovers him and insists on casting him out. This has a sad effect on the general estimate of ecclesiastical morality. History, not so ancient, abounds in instances.

Thus we have considered the temptations of the official paper in itself, or in its essential notion. To what extent these temptations have been effective in the case of the *Advocates* we cannot decide; indeed, we do not affirm that they have been effective at all. Nevertheless, in discussing the failure of so many of the *Advocates* to pay expenses, it might be well to take these considerations into account, as possibly entering into the problem.

That Diocesan Delusion

THERE are some notions cherished by many good people that may be expected to crop up in connection with every General Conference. Prominent among these is the demand for a diocesan episcopacy. This subject came up for debate in the General Conference last week, and, according to the daily press of Chicago, there were some very plain and decisive utterances from prominent delegates. We quote a few paragraphs:—

"Place your Bishops in permanent districts," said Dr. A. B. Leonard, "and some preachers will be sorry long before four years are up. Your only safety lies in moving Bishops."

"I am persuaded that there are some types of Bishop that we do not want to have stay with us four years," said Rev. M. H. Marvin of Columbia River Conference.

"Let the Bishops come and go," said Rev. Jacob Graw. "They might easily do worse things than travel about. Some of them we would be glad to see never come back till we had all the rest."

D. L. Rader said: "I know a Bishop who has driven a man out of his pulpit, out of the church, and, I fear, out of the way of God. It would not be well that the Bishops should have the same district for four years. Our safety is in change."

This is sufficient to show that one very

serious objection to this plan is the fact, so forcefully expressed by the above delegates, that there are members of the episcopal board who would be unwelcome as diocesan Bishops.

In this connection it is impossible to avoid noting the spirit of criticism and censure which this General Conference manifests towards the Bishops. Dull and deaf must be that member of the episcopal board who does not recognize this ominous fact. And yet any observer and student of the church must have seen that this result was inevitable. The unrefined, political and arbitrary practices of a minority of the board have awakened this critical and disaffected spirit towards the Bishops which has been manifested so frequently at this Conference. It is unfair and unjust, however, to throw the blame indiscriminately upon the Bishops as a whole. A majority—three-fourths of them—are men of irreproachable life and character, and discharge their solemn duties with the very highest motives. It is a thousand pities that even here the innocent must suffer with the guilty and that a few of our Bishops should thus be able to harm their colleagues, not only discounting them with the church at large, but also with the general public.

THE BROWN CHAIR

THE good old city of Salem in this Commonwealth of Massachusetts complains that it is afflicted by too many loud and disagreeable noises, and demands that they be abated. To an outsider, this complaint is not untinged with humor, and suggests certain grievances of the worthy burghers who adorn the pages of Knickerbocker's "History of New York." For of all peaceful and quiet cities, the tourist who visits Hawthorne's early home and the scene of the historic witch-hangings finds Salem the most reposeful. The very atmosphere of calm colonial days seems still hovering about its old white-pillared mansions and gambrel-roofed houses and decaying wharves. Yet the citizens of Salem cannot sleep o' nights because of screaming whistles and clanging bells. The railroad companies, it is claimed, have no proper systems of signals in the environs of the city, so that locomotives must toot to one another from all quarters of the horizon, like shrill-voiced women exchanging gossip across a five-acre lot. Then the escaping steam of the freight-yard engines is nerve-distracting (who has not suffered from this nuisance in towns of any size on a railroad?), and the fire-alarm bells and whistles are needlessly numerous and persistent. All of which is ably set forth by the new chief executive of Salem, Mayor Little, who heads a campaign of reform.

A worthy crusade, thinks the Brown Chair. Why so much needless noise in modern city life, anyway? Why so many miles of cobble-stones, with the resulting clamor of drays and wagons? Why so many factory bells and whistles, to proclaim what everybody knows—that it is noon or six o'clock? Why so much bawling of small traders and hucksters, scores of whose carts pass, with no result save to irritate the nerves of the residents? What do we gain by making such a hubbub about our doings? See what God accomplishes in the potency of silence! The stars do not rumble nor the sunbeams jingle, yet what incomparably perfect workers they are! We must take the tongues out of our bells and the rough surfaces away from our wheels, before we can approximate God's methods of working.

And the time has come, I believe, when

men are beginning to reach out along this line of mechanical improvement. Our asphalt pavements, our rubber-tired vehicles, our bicycle railroads, our electric motors and locomotives, our systems of visible railroad signals, our "still-alarms" for fires—all these things, either realized or in embryo, show a growing tendency toward the reduction of noise. The Brown Chair is confidently anticipating the time when, should his life be spared, he can walk anywhere in the cities of New York or Chicago or Boston and converse with a friend in an ordinary tone of voice. That is utterly impossible now. We must strain our voices and rack our nerves to make a few words distinguishable at a distance of eighteen inches. Is this wholly civilized? Isn't there something barbaric about it? That prelate of all cyclopedom, Col. Albert Pope, says that the time is speedily coming when municipal ordinances will prohibit the use of horses within the limits of every large city. The silent, space-economizing automobile is to take their place. Now if we could banish the cobble-stones, and silence the whistles and bells and gongs—substituting something better for them, of course—and muzzle the most vociferous draymen, and somehow eliminate the superfluous friction from the electric cars, and expatriate, or rather re-patriate, the English sparrows, what a restful, habitable, workable place a big city would be!

But as it is, no wonder some of us city dwellers and workers go crazy, or, what is next thing to it, become monomaniacs. The oddest instance of a mind unbalanced by high mental pressure and nerve-distraction was related to me by a friend some time since. The victim was a bank president, who had worked on a noisy street in Boston for perhaps forty years. Observe now what a curious form his mania took:—

One hot summer day my friend was sitting in his room, with closed blinds, when, happening to glance out between the slats, he saw the blind in an upper room of the banker's house, opposite, pushed cautiously open, and then beheld the banker's gray head emerge. The man of millions looked cautiously up and down the street, scanning especially the windows of the houses opposite, to see if any one might be looking. Satisfied that there were no observers, he drew back his head, partly closed the blind, and thrust through the crack that was left one of those long tin tubes that boys call "bean-shooters." My friend saw him cautiously aim this tube at a pedestrian who happened to be passing on the other side of the street, and deliberately blow a mouthful of peas or beans at him. Then he dodged back and drew the blinds silently together. The pedestrian, who had evidently been hit, glanced up, but, seeing nothing suspicious, continued on his way. Presently the blind was set ajar again, and a volley of peas was discharged at a cab-horse just turning the corner. The horse jumped and ran for half a block, and cabby, of course, had his hands too full to look around for the miscreant who had frightened his steed. "Well, surely," thought my friend, "this caps the climax of the man's foolishness and impertinence." But no. A genteel and well-dressed lady just then came up the street, and the concealed marksman slyly pushed open his blind and fired at her!

My friend watched the same window carefully for two or three weeks, and discovered that nearly every afternoon, after business hours, this dignified bank president went up to the top of his house and amused himself by firing peas at his fellow-citizens. Do you believe that he did it of malice prepense, in his right mind? Of course not. He was a victim of the wear

and tear of city life, and this childishly mischievous pastime was the reaction.

BROWN CHAIR.

AN ABERRANT SOCIAL PHILOSOPHER

GOOD Homer continues to nod, at least if we may accept the report of the meeting of the American Social Science Association. Only an unusual fit of intellectual drowsiness on his part can explain the paper presented by Charles Dudley Warner on the "Higher Education of the Negro." We have never seen a more disjointed and inconsequent paper from a man of Mr. Warner's reputation.

We are first informed, according to the report, that the higher education of the Negro is a failure, that the Negro needs to learn to work, to be an agriculturist, a mechanic, a material producer of something useful. "Our higher education applied to him in his present development operates in exactly the opposite direction." "It is my belief that the condition of the race in New Orleans is lower than it was several years ago, and that the influence of the higher education has been in the wrong direction."

From this we should gather that the higher education was responsible for the sad state of affairs. But it seems not, for we next read: "This is not saying that the higher education is responsible for the present condition of the Negro. Other influences have retarded his elevation and the development of proper character, and most important means have been neglected. I only say that we have been disappointed in our extravagant expectations of what this education could do for a race undeveloped and so wanting in certain elements of character, and that the millions of money devoted to it might have been much better applied."

It seems, then, that the higher education is not responsible for the condition of the Negro, and that its failure consists in the fact that it has not lifted the Negroes as a mass to a high plane of industrial and intellectual efficiency, and that "we have been disappointed in our extravagant expectations!"

One would infer from this sort of thing that there is something, "the Negro," and another something, "the higher education," and that "the higher education" has been administered to "the Negro" with rather discouraging results. The fact is, that a very few thousands comprise all the Negroes who have received anything which the wildest flight of exaggeration could call a higher education; and there are some seven millions who have received scarcely any education. The trouble with these is neither the higher, nor even the lower, but no education whatever. And if all the colleges for Negroes were closed, these millions would not be any wiser. All kinds of education are needed to solve this problem — industrial, elementary, primary, and college education alike. Not all can have all. Out of the seven million Negroes now in the South, six millions, nine hundred and ninety-five thousand can never hope for college education because of poverty and other limitations. For these industrial and elementary education is the utmost possible,

as it is the utmost possible with the great majority of whites. It is certainly an "extravagant expectation" to suppose that higher education will forthwith meet the wants of this mass, and for the manifest reason that it must reach them very slowly and by the most indirect methods. It is folly to charge this education with failure for not having effected the social and industrial transformation of this mass. But it is fatuous to suppose, that this transformation would be made easier by excluding the higher education from the problem.

It is distressingly easy — this vague talk about failure. In some sense everything is a failure. Christianity is a failure; marriage is a failure; the higher education of women is a failure; college education in general is a failure. All of these propositions are put forward upon occasion with the pertinacity of a book agent and the assurance of a patent-medicine advertisement. Even social science and social scientists are failures. "We have been disappointed in our extravagant expectations" of what they could do, largely owing to their too glowing prophecies and misleading appearance of wisdom. But though all of these things are failures, in the sense that they have not yet brought in the millennium, they are still better than nothing (with the possible exception of the social scientists), and a good deal better than anything we could put in their place.

Let us have the statistics of the college Negro, how many there are of him, and what the manner of his life has been after graduation. Let some one tell us where the teachers of Negro schools, even elementary and industrial schools, are to come from, if there be no higher schools. When we get fuller information on these points, we are sure that, whatever the necessity for industrial training, we shall see the equal necessity for the scanty amount of higher education now accessible to the Negro; that is, provided the thought of an educated Negro be not offensive to us.

PERSONALS

—Rev. Dillon Bronson delivers the alumni oration at Cornell College, Iowa, June 13.

—Rev. James Mudge, D. D., of Natick, is secretary of the standing committee on Missions at the General Conference.

—The death of Rev. George Parsons, of Fort Plain, New York, is announced at the age of 90. He was a member of the Wyoming Conference.

—Rev. E. S. Stackpole, D. D., delivered an able and sympathetic address at Stanton Ave. Church, Dorchester, Sunday evening, on "John Wesley the Modern Apostle." Dr. Stackpole may be addressed at 48 Trowbridge St., Cambridge, where he has taken up his residence.

—As Rev. Andrew Gillies, of State St. Church, Troy, preaches Sunday nights to about all the audience-room will hold — over seven hundred people — he is not troubled with the "Sunday evening problem" which is so greatly perplexing many good ministers.

—Rev. Julian S. Wadsworth, who is in Chicago, writes: "My good people in Stamford Springs, Conn., have generously given me six Sundays from my pastorate, which allows Mrs. Wadsworth and myself to visit

our home friends in Illinois and attend General Conference. They were fortunate in securing Rev. Charles S. Davison, a Drew graduate, for the permanent supply. The New England men make a fine impression here in the West."

—Rev. and Mrs. William J. Heath, of Springfield, announce the marriage of their daughter, Kittie Gallup Heath Drury, to Mr. Chester Francis Drake, on Thursday, May 10.

—An associated press dispatch from Philadelphia, under date of May 11, states that Alexander McFadden, an iron manufacturer who died on May 3, left, by will, \$10,000 to Dickinson College, Carlisle, Pa.

—Dean Huntington, of the School of Liberal Arts, Boston University, and Mrs. Huntington will sail from New York on the "Minneapolis," May 26, for London, intending to spend the summer chiefly in England.

—Rev. E. E. Hoss, editor of the *Christian Advocate* of Nashville, fraternal delegate from the Methodist Episcopal Church, South, in his farewell address at Chicago spoke in the highest terms of appreciation of our work among the colored people in the South. We publish his address elsewhere, and commend it to the special attention of our readers.

—The *Daily Christian Advocate* thus characterizes a frequent contributor to our columns: "The veteran of the newspaper force is T. A. Goodwin, D. D., special correspondent of the *Indianapolis Journal*. Dr. Goodwin joined the Indiana Conference in 1840, and at the end of eight years was located at his own request and went into newspaper work. Of late years he has been editorial writer on the *Indianapolis Journal*."

—We learn from the Chicago correspondent of the *Boston Globe* that "Ex-Gov. Pattison of Pennsylvania denies emphatically the statement telegraphed East that he is a candidate in the Democratic National Convention for the second place on the ticket with Mr. Bryan. He has refused to be interviewed on political matters while here at the Conference, but he wished your correspondent to brand the statement as 'absolutely and unqualifiedly false.'"

—Professor Elmer T. Merrill, of Wesleyan University, is acting chairman of the managing committee of the American School of Classical Studies at Rome, and to him application should be made for information regarding the school and its work. Bachelors of arts and others especially qualified are admitted to the school. Professor Merrill spent the year 1898-9 at Rome as a member of the staff of instruction, carrying out at the same time some classical investigations.

—Richard Yates, who was nominated by the Republican Party of Illinois last week for governor, is a son of the famous war governor of Illinois, "Dick" Yates, and is a resident of Jacksonville. He is a lawyer, but received his sharpening and all-round education as a journalist while city editor of the *Jacksonville Daily Journal*. He is a member of the Methodist Episcopal Church and a teacher in the Sunday-school. His mother is still living, and if he is elected governor, as he probably will be, he will take her to the gubernatorial mansion at Springfield, which she occupied with her husband forty years ago. Mr. Yates is a lay delegate to the General Conference. The *Chicago Record* of May 10 said: "Delegate Richard Yates, Southern Illinois Conference, who stole a week from the Auditorium assembly to capture the Republican convention at Peoria, will get a 'hallelujah' welcome and the Chautauqua salute when he returns to take his seat with his delegation. Dr. Horace Reed, pre-

siding elder of Mr. Yates' district, took the news of his colleague's nomination as though it were the announcement of his own election to the episcopacy. 'That's glorious!' he said. 'If Dick Yates wins next fall, he'll make a good and great governor. And I've known him since he was a boy.'

— Rev. G. F. Durgin, of Flint St. Church, Somerville, is another of our ministers who was presented with a generous purse and given a vacation that he might attend the sessions of the General Conference at Chicago.

— Prof. Frank R. Butler, of the chair of English literature in Boston University, has resigned on account of ill health and the pressure of business interests. The trustees on Monday elected E. Charlton Black to succeed Prof. Butler.

— The date on the letter accompanying the very excellent contribution by Miss Louise Manning Hodgkins which appears elsewhere was, "On the Yangtse, March 31, 1900." Miss Hodgkins says: "It is a great journey I am having, but I keep well and in good spirits, despite the environment of heathen misery that can never be portrayed."

— Rev. F. T. Pomeroy, of Marlboro, writes: "My dear mother passed to the better land on Tuesday, May 8. She was nearly eighty-seven years old. For many years she has been a 'shut in,' waiting in weakness and suffering for the summons of the Master whom she faithfully served. She had an alert mind and maintained a keen interest in affairs of the times, especially the progress of the church of Christ. For many years she was a constant reader of the HERALD, continuing her interest as long as strength permitted." A suitable memoir of this excellent woman will soon appear.

BRIEFLETS

Half-hearted service is mockery. There is no real help unless it is whole-hearted.

The Minutes of the New England Conference are laid upon our table by the courtesy of C. R. Magee.

The Boston Herald does well in saying: "The Methodist brethren are to be congratulated upon their determination to suspend the publication of all their denominational papers whose expenses exceed their receipts. If there is anything more useless and burdensome than anything else in this world, it is a paper that doesn't pay."

Materials have to wait for men.

We are gratified to learn that the "Arrow Leaflet" for May, published by the Massachusetts Total Abstinence Society, consists of that part of the Episcopal Address which treats of "Intemperance and the liquor traffic." It will be in a convenient form for distribution. Our preachers will do well to circulate this leaflet freely in their churches.

The gate of opportunity is a revolving gate. If we enter by it, we must slip through promptly.

Dependence is not altogether dependence, but in a sense mutual support — a sort of leaning together, as it were. In its human relation this analogy is strikingly true. We gain new strength, new courage, new inspiration, from those who lean lovingly upon us.

The Christian Register of last week notes the fact that "Several of our Methodist contemporaries are making a brave effort to drive out of their church something worse

than heresy, namely, ecclesiastical politics of the baser sort. One of the advantages of keeping a denomination conveniently small is that in a church like ours such an abomination would be too obvious and irksome to be endured. We have not room for any one to 'vaunt himself.'"

The Congregationalist of last week contains this forceful paragraph: "Rev. Dr. R. R. Meredith, after his own and his congregation's blood had been stirred by the recital of Dr. John G. Paton's plea for the suppression of the liquor traffic in the New Hebrides, arose and said, 'William McKinley, stop! John Hay, stop! Secretary of the Navy and of War, stop! for a moment. You have business down there to stop, for there is no fouler blot that could be placed upon our flag than that.'"

The Minutes of the New England Southern Conference are received.

Rev. Dr. Bevan, formerly of New York city, and now of Australia, has been making a tour of inspection in that distant island among the Congregational churches, and finds that the weakest spot in them is the pulpit. We quite agree with the Presbyterian which, in giving the above fact, says: "That is a great misfortune. The strongest spot in every denomination, and in every country, should be the pulpit. It is the chief source of church life and power."

Whatever we miss on earth only binds us tighter to heaven. All that is lacking here we shall find there — and more.

Our people should regard with large allowance any startling head-lines in the daily papers concerning what has been done, or will be done, at the General Conference; or certainly wait confirmation through the Methodist press.

How can life be "a perfect round" unless it has some turning-points?

We are not so much repelled by the villenous and coarseness of some of our fellow-beings as we are enticed by our own selfishness. We recoil from them, not because we are convinced that we cannot help them, but because we feel that they cannot advantage us, and may cause us much inconvenience.

The Outlook of last week, in a sympathetic editorial upon the Methodist Episcopal Church, says: "He is most truly loyal to John Wesley who studies, not to do what John Wesley did, but what John Wesley would do if he were living in our time. . . . We do not here consider the question whether theatre-going, card-playing and dancing are ever right; we only insist that Methodism, to be consistent with itself, must leave each child of God to determine such questions for himself. The minister may counsel on these questions, but the church cannot legislate upon them. It cannot stand on Calvary and use the thunder of Mount Sinai."

The rewards of life are never sold on bargain counters. We get exactly what we pay the full price for, and no more.

The annual gymnasium exhibition is one of the features of the college year at Wesleyan University. The Fayerweather Gymnasium is one of the best college gymnasium buildings in the country, and Mr. F. W. Marvel, the director of the gymnasium, has made physical training an important as well as a popular feature of the college work. Wesleyan men who graduated in the days of the old gymnasium

building found little to attract them so far as the building and equipment were concerned. But the new building is one of the brightest and most attractive spots on the campus in the early winter evenings, between the fall and spring seasons of out-of-door athletics.

Do not hesitate to change your mind, if thereby you come into a better mind.

We are obliged to defer, until the next issue, the excellent reports which Bishops Thoburn and Hartzell made to the General Conference.

Do not despise the small uses of things or the uses of small things. The grains of sand in the mortar are the associated giants that keep the great building from tumbling down.

How is it that the birthday of the Christian Church is so little observed? In these times of church depression, what anniversary would be more important than that of Pentecost? How profitably many churches could spend those ten days in waiting on God! What should prevent another outpouring of the Holy Ghost if pastor and people were all of one accord and in one place on Pentecost morning? We know of only one church that specially celebrates this festival. It is the Morgan Chapel, Boston. For ten days meetings are held every afternoon and evening. Pentecost morning there is a sunrise prayer-meeting and a celebration of the Lord's Supper. While special emphasis is placed upon deepening the spiritual life of believers, sinners are always converted. Pentecost occurs on June 3 this year. Other churches could well afford to follow this example. The usual dearth of the summer season might be avoided if wells of salvation were set flowing at this pentecostal season in the membership of the church, both in city and country.

God does not expect our garment of life to be of whole cloth when we are done with it here. He knows the wear and tear of this troubled earthly pilgrimage of ours, and His loving heart is very tender toward the patched garment, the garment of rents and stains, if we have only done our best to keep it whole — even as the mother sheds tears of love over the little outgrown frock of her child, disfigured with patches and seamed with many a hastily gathered rent.

From the letter of an intelligent layman who is present at the General Conference we take these frank and breezy impressions: "About one-half the time is wasted in gassy talk and in blundering, unparliamentary work. For part of the latter the Bishops are largely responsible. They do not rein them up tight enough. They allow lots of 'calls to order,' substitutes, and 'orders to refer' and previous questions that an earnest man like Reed of Maine, or some less man even, would not permit. Lots of time is wasted in the mere act of waiting for men, who have got the floor, to walk from their seats to platform. They have ordered all papers presented and talk made thence, and you can imagine the delay. Why, for instance, should not all who have resolutions to present on the call of Conferences in order, be at platform with papers before their Conference is called, so as to save this time? Auditorium Hall is too large; no chance to hear half that is said. If the sessions were in Studebaker Hall, work would go on far more easily and there would be plenty of room for all delegates and visitors too. Bishop Foss presided masterfully this morning. McCabe did his old tricks — glorious tricks! What a man he is! — idol of the Conference and of all men. He

was at the Church Extension Anniversary this evening, sang twice and brought the crowd to shouts. He's a whole revival in himself."

Under the caption, "What shall be Done with Our Moribund Churches?" a minister in last week's *Congregationalist*, referring to New Hampshire, says: "In one county there were, of late, in five towns, seven houses of worship — four of them once Congregational — either deserted and decaying, or perverted to secular uses; and four of these were within six miles of the county seat." The writer pleads that some services be held in these deserted churches for the benefit of the remnant of church people still living in these communities. Is there not here a new and urgent plea for the restoration of our once splendidly effective circuit system? Our Congregational friends would heartily welcome the Methodist minister to these abandoned churches.

"Look and think," says Ruskin. It is worth noting that great men do not consider thought of much account unless it is preceded by observation.

In our wandering through the "dark backward and abysm of time," that is, in the files of one of the *Advocates*, we have come upon the following gems "of purest ray serene," which are worthy to be gathered into any "Golden Treasury" of prose poetry. The editor was writing on that most serious subject, the non-renewing subscriber, and thus he remonstrated with the backsliders both *in esse* and *in posse*: "Your mother read the *Christian Advocate* before you were born, and read it many a day as she rocked and hummed you to sleep. She has gone late home to heaven. This year's *Advocate* may guide your feet safely to that same heaven. Brother, can you afford to hush these memories and quench this light for \$2.70?" "If you allow your *Christian Advocate* to be stopped, and all others should follow your example, of course you would utterly stop the publication of religious papers and literature, and abandon the field for the arch enemy. Brother, can you afford to strike civil society such a fatal blow for \$2.70?" "One little boy walks to school once a week and saves his car-fare, that his mother may have the *Christian Advocate*. God is certain to honor that lad in time, and almost certain to glorify him in eternity." These gems are taken from an appropriate editorial setting. We share them with our readers both because of their unadorned beauty and majestic strength (the recurring appeal has the movement of a stately litany), and also from the thought that some strenuous appeals like these might awe the non-renewing subscriber — a caitiff from whom the official press is more and more suffering — into some sense of both duty and self-interest. Certainly \$2.70 — or \$2.50 as it is now — is a small price to pay for the advantages here offered. The *New York Sun*, a recognized authority in the niceties of literature, was so charmed with the original editorial that it complimented the editor in its inimitable way, and celebrated in an appropriate poem the filial virtues of the good lad.

We should not hear so much about "a dead line in the ministry" and "the craze for young ministers" if the clergyman of fifty years continued to be a student and to make it his one supreme business to preach the Gospel with freshness and power. Frances Power Cobbe, in writing of the late James Martineau, says: "I remember my good friend William Henry Channing speaking to me with a sort of wondering reverence of this characteristic of Dr. Martineau. 'Think, Miss Cobbe,' he said, his

voice breaking from emotion, 'think of what it is for a man nearly seventy to be growing still, gaining fresh truths and following them, ever ready to adopt what approves itself to him, and never unwilling or ashamed to change! That is a truly living mind. Most of our minds are set in a mold after youth.' And that great mind he spoke of went on growing for twenty years afterwards." In connection with the "student habit" so strongly emphasized, a most important quality is characterized in the statement that he was "never unwilling or ashamed to change." Changes in opinions and convictions, even radical ones, are the natural and inevitable result of honest research, open-mindedness and growth. It is a mistaken and fatal impression for a minister to think that he is to be forever anchored to the traditional and conventional notions of his earlier and undeveloped years.

THE LOGIC OF THE CHURCH PETITION

THIS is the day of petitions. Hardly a church assembly or convention but passes its resolutions on matters of public policy or petitions some official to do something for the moral prosperity of the community.

What is the warrant for this widespread and growing custom? The appeal is not made on the score of the wealth or power or learning of the petitioners, but always on the basis of the moral factor. Numbers have weight, but only as an indication that the righteousness of the matter has emerged into clear light in the consciousness of men. The petition expresses confidence in the belief that the voice of the church ought to be heard.

But is the logic of the situation exhausted when the church has sent her appeal to some seat of power? Suppose the petition is not effectual, does not the obligation to make her voice heard impel to further action? Representative gatherings of various sorts — young people's societies, W. C. T. U. conventions, preachers' meetings, synods, assemblies, conferences — have been now for many months pouring forth petitions to the President of the United States, to Congress, to governors and mayors, asking that laws be enacted or enforced or repealed to harmonize with the temperance sentiment of the church. We have said to men in power, "You should hear our appeal, for it is the voice of God." But the men in power have not heard our appeal; they have not stretched forth a hand to abate the curse of rum. Nay, rather has our nation, through our chief executive, suffered this debauchery to damn with multiplied power those lands where our flag has been carried ostensibly only as a harbinger of a new and better civilization. It is to the credit of the religious press rather than otherwise that they have been slow to believe the facts. The church is amazed and humiliated today by what she sees. It was none other than President Schurman, of the Philippine Commission, who said at the Congregational Club, New York: "I regret that the Americans allowed the saloon to get a foothold on the islands. That has hurt the Americans more than anything else, and the spectacle of Americans drunk awakens disgust in the Filipinos. We suppressed the cock-fights there and permitted the taverns to flourish. One emphasized the Filipino frailty, and the other the American vice. I suppose wherever there are 65,000 Anglo-Saxons there will always be some drunkards, and it seems difficult to prevent it. But it was unfortunate that we introduced and established the saloon there, to corrupt the natives, and to exhibit to them the vice of our race. I have never seen a

Filipino drunkard." The *Congregationalist* says: "For the honor of the nation, the credit of the government, and the discipline of the army, it is imperative that the saloons in Manila should be closed." And for similar weighty reasons we must say in like manner: For the honor of the church and the credit of the government and the discipline of the citizens, it is imperative that the saloons in America be closed.

Is it not now imperative that the church ask herself just how much she means by her petitions? Do we mean that we really wish the President to abolish the canteen in the army, and to stop the importation and sale of liquors in the Philippines, seeing he has the power to do it, but that if he does not judge it practicable we will rest content with blaming him, as by our protests we have shifted the whole matter to his shoulders? Or, do we mean that because a bleeding nation cries to God for this, we go thus on record that every ounce of our influence shall be exerted toward having it done, until it is done? Unless our petitions mean business and hold us with awful emphasis on righteousness, they hardly escape the charge of impertinence.

We have said that the perpetuation of the drink traffic is a sin. Whose sin? Is it sufficient for the church to say, "The statesman has degenerated into the politician and the demagogue," and there is no one that hears when we send our protests and appeals? The church has petitioned the law-maker and the executive to stop this traffic; but suppose they should in turn begin to petition the church to stop it! The church says, "The voice of this petition ought to be heard." Very well, let the church hear her own voice!

Give us a year of petitions from all parts of the great Methodist Episcopal Church to the Bishops that they, in the spirit of the Episcopal Address, arouse and inspire the whole church for a mighty crusade that means nothing short of the overthrow of the drink traffic. We have pointed out to us now one thing that *cannot be done* without sin; we should now give ourselves to finding out what *can be done* with righteousness.

The world has waited long for the church to take her rightful place as leader in this contest against one of the chief enemies of our nation and of God's kingdom. God says plainly now to His church, "The rum traffic ought to be destroyed;" the world waits to hear us reply, "The rum traffic shall be destroyed."

For years men have deplored the difficulty of getting the temperance forces together. The difficulty is not an imaginary one. Politics, more than denominationalism, is the great divider of God's church. Good men do not see eye to eye as to party usefulness. Very well, let us look nearer home. It is entirely practicable to get together as the church. It is time to get together. God has a way of answering prayer. When men ask God in sincerity what His will is, they find out.

Let the church, before all political parties, get at the liquor problem. Let the men of God face this, their problem, asking God what to do about it, and they will know. Policies have confused us. If ever there was a call for anything in the line of Christian work there is a call now for the Christian men of America to get together before God and receive from Him the wisdom and power and grace needed to free our land from the legalized saloon. A Men's Christian Temperance Union, with or without the name, ought to be a reality in this nation. When the church consents thus to work together — all denominations — to put down this monster iniquity, another forward step will have been taken indicating the sure doom of the liquor traffic.

PUT TO SLEEP IN THE DARK

The weary child, the long play done,
Wags slow to bed at set of sun,
Sees mother leave, fears night begun,
But by remembered kisses made
To feel, though lonely, undismayed,
Glides into dreamland unafraid.

The weary man, life's long day done,
Looks lovingly at his last sun,
Sees all friends fade, fears night begun,
But by remembered mercies made
To feel, though dying, undismayed,
Glides into glory unafraid.

— BISHOP H. W. WARREN, in *Independent*.

IN A CHINESE CITY

LOUISE MANNING HODGKINS.

A HUNDRED miles up the Yangtse, navigable for a thousand miles, stands the city of Chingkiang, largely rebuilt since the Taiping Rebellion, a date that in China corresponds to our "before the war." With a chance to build anew, the inhabitants only crowded closer to the shore, leaving the breezy hills, directly in the rear, to the fort, barracks, and missions of the Southern Presbyterian, Baptist and Methodist Episcopal missions.

It was nearly ten o'clock of a fine starlighted spring evening when we touched foot to the dock, and declining the sedan chair, followed our "guide, philosopher and friend," Miss Laura White, through the Concession, along the unpaved, narrow streets, up the heights, to the hill-climb beyond.

"What are these curious hay-stack mounds?" was the first question, as we picked a devious way among them.

"Oh, those are graves," was the reply. "Didn't you know we live in the very middle of a grave-yard?"

There were hundreds of them, each surmounted by a cap of fresh sod the size and shape of an inverted milk-pan. This is the new hat provided annually for the traveler journeying "in the undiscovered country." We did not chance this time, as is often the case, to stumble on a coffin, left uninterred till the family Solon shall declare that the propitious moment for burial has arrived.

"And what are these?" we asked a moment later, still making our painful way among graves and mud-puddles by the light of a coolie's lantern. We had suddenly come upon what looked like the tops of the traditional prairie schooners, save that they were a trifle broader and thatched.

"Those are the huts of the very poor," was the response. Windowless, doorless, barring an entrance-hole, fireless, floorless, through winters as severe as those of New England, here these Chinese poor freeze and starve year after year. The deep breathing of sleep, the occasional bark of a dog, gave constant token that we were in a thickly settled neighborhood.

And now there are no longer signs of life, and the graves grow much more numerous; it is time to finish this weird, sepulchral journey, and the chair, gently swaying to and fro from the shoulders of the coolies, by slow mounting soon brings us to the mission compound, lights and welcome. From the grim, uncanny graveyard, stretching for miles and coming up to the very gates of the mission, to

a home as comfortable, cozy and beautiful as a home parsonage, is a grateful transition, to which cordial greeting gives additional charm.

Next morning, under the clear sunlight, the graves seem numberless, but they blossom with violets and dandelions; the city stretches below too far away to betray its squalor and wretchedness, and the bright broad river glistens and shines, with scores of vessels and smaller craft dancing lightly on its surface.

"Colors seen by candle-light, will not look the same by day."

A view of the parade ground, just below the window, is full of interest.

"What are they doing with the long fishing-rods?" is a breakfast question, anent the soldiers seen at early morning drill. The men had been running violently at each other with Red Indian yells in a sort of travesty of an exaggerated fencing-match.

"That is an ancient form of onslaught come down from Confucius' day at nearest. It is proposed to trip up the antagonist with the long stick, throw water in his face, and in the midst of his bewilderment at this extraordinary treatment, proceed to cut off his head."

One could hardly believe one's eyes and ears. And this after the recent Chino-Japanese war when the Chinese found out to their humiliation, but evidently not to their enlightenment, what the enemy would do while they were shaking sticks and fans at them.

After breakfast the day is given to the mission. First it is in the fine school founded by Misses Robinson and Dr. Hoag in 1884 and ably conducted these many years. The fifty happy-faced girls sing a pretty welcome to their guest, then follows such chorus singing as would do credit to the best of home schools. And why not, when we have in Miss White a first-class conductor? Does not this fine musical woman deserve an organ less than sixteen years old, as creaky and cranky as an old hurdy-gurdy? Then there are the scholarship girls to see, belonging to New York, Baltimore, and Philadelphia, the graduating class of 1900, and the various recitation-rooms well-equipped with modern furnishings.

After this comes the hospital where out-patients have already assembled, and the neat wards in which today but one patient is staying. Only women and children are treated by our lady-physicians. One day a man appeared on the scene and insisted on examination. The attendant, a Chinese girl, was equal to the situation. She knew he could not read. Pointing to the Ten Commandments hanging on the wall, she said solemnly: "Read those rules." He did not wish to confess to an inferior being like her his inability to read at all, and sadly took his leave, not the first to be vanquished by the Mosaic law.

After tiffin, the chairs are in requisition, and down again through the gruesome graveyard, filthy back-yards, over street drains or what ought to be drains, amid smells intolerable and sights indescribable, we make our way, to the day-schools, three in number, superintended by Miss White and taught by native teachers. Little hands and faces are under inspec-

tion, and when ears, nails and all pass muster, a single cash—one-eighth of a cent—is the munificent reward of the virtue next to godliness.

Now we are off again, and on the Broadway of Chingkiang—a street the width of our narrowest alley. Every kind of industry seems to be going on; every sort of merchandise is for sale. Colors, chiefly red, green and gold, light up the scene, sometimes in textiles, sometimes in vases, and often in fruits and vegetables. The people in undreamed-of rags crowd to see the foreigners, staring curiously but never ill-temperedly, and never begging.

Now we are at the West Gate dispensary where Dr. Taft goes three times a week to minister to the sick poor, carrying on in odd moments, by means of a native teacher, a good day school. It seems so little one can do for such crowds whose spiritual misery far exceeds their poverty of this world's goods; but it is all that is done, and when one remembers that it is duplicated by thousands of missionaries all over China, it seems worth while.

As we leave on the night boat there is a rushing sound in the hall, and a procession of all the school inspected in the morning, headed by a charming little son of one of the teachers, appears to say in chorus and in perfect English, "We thank you for coming to see us!" Then in harmony they sing still in English, "God be with you till we meet again"—a tribute the more grateful when we learned that it was of their own impulse that they gave the gentle farewell.

On the Yangtse, April, 1900.

THE SIN OF THE MASTERFUL MAN

WHEN our Lord pointed His accusing finger at the chief priests and scribes, He impeached a great popular party, which was dominant both in church and state. Politics and theology were interfused in Judea, just as they blended in Germany at the age of the Reformation, and in England during the years of the Commonwealth. The influential rabbis of Palestine ranked as national leaders. And Christ discerned and reproved in these Pharisees the characteristic vices of men who make religion a stepping-stone to power. He rebuked their rigid formalism, their haughty self-importance, their pompous self-advertisement. He exposed their hunger for social prominence, their craving for the outward marks of dignity and public esteem. They loved to parade the high-sounding titles accorded to Jewish doctors who were famous for learning and piety. And our Lord warns His disciples, with solemn iteration, against such an example and such a spirit. He denounces and condemns this sin of masterfulness, as it breaks out even among those who follow the Lamb.

Across the Atlantic a slang word has been coined which embodies exactly this evil temper which our Lord condemns. The spirit of the "boss" is always the spirit of Antichrist—whether you meet it at home or in business, in politics or in religion. For it intrudes into the church of God. Again and again our Lord warned

His chosen apostles against hankering after personal greatness and dominion. And, in truth, no one will be more naturally tempted to grow masterful than the man with a sense of a supernatural commission to his fellows. In their disputings about what thrones they should occupy, the apostles have found successors innumerable. History exhibits no arrogance comparable with the pride of scarlet prelates who wrote themselves *servi servorum Dei*. The most hateful and insolent tyranny on earth has been wielded by popes and priests and inquisitors. And this intolerant, domineering temper is no monopoly of any one communion. Whenever a Christian teacher exalts himself on his official position, and adopts the self-important, *ex cathedra* tone and air, he sins against the word and will of Jesus Christ. But he can achieve this, though he be only a local preacher in a village conventicle. Among all the causes which have conspired to exalt priesthood in Christ's church not the least potent has been the love of mastery in priests themselves. And it is fatally true that this "exaggerated conception of the place and functions of the Christian ministry has operated more than any other cause to alienate men's minds from the faith of Christ." The evil done by masterful ministers lives after them, while in their own souls they forfeit the meekness and gentleness and humility without which we have no proper place or attitude before our Lord. For He who said, "Be not ye called masters," added also, "Ye call me Master and Lord, and ye say well, for so I am." Can words deepen the measureless gulf thus defined between the holiest saint and the Saviour? And was it partly to remind himself of this, that St. Paul so often begins an epistle by linking together his own proudest and humblest titles, an apostle—and a slave—of Jesus Christ? For those who live and preach and labor ever as in their great Taskmaster's eye, the masterful spirit becomes impossible. There is found no place left for it, in the vision of the great White Throne. — T. H. D., in *British Weekly*.

Not Yet Christian

THERE is too much of self in the world. Our hands are stretched out to take, not to give. We plan for personal gain, are forgetful of the wants of others, build a moat about ourselves and keep the draw-bridge up lest some one may cross to ask for help. All that is like poison to the soul. It causes us to wilt as a flower that is not fed with water. We become like a field of grain after a long drought, for the very life is parched, and but for the mercy of God we should be scarcely worth the reaping.

It is hard to look over the world and feel that though there is plenty and to spare, some are starving; that though there are churches at every corner, vice is not checked by love, but simply cast into prison; that though we have the New Testament for our guide, we are as heedless of its injunctions as if it had never been written.

After eighteen centuries we are not yet Christian, and if the Master were to revisit the earth He would rebuke us as He did the Pharisees of old. He might even use so strong a word as "hypocrites," for do we not openly declare that all men are our brothers, while in private we get from them what we can and give as little as possible?

Our religion is not practical; it is a mere theory, a pleasant dream, and if the Lord were to take us at our word and forgive us and help us as we forgive and help others, our fate would be a hard one to bear. — Rev. George H. Hepworth.

JOHN ALEXANDER DOWIE

DR. JOHN ALEXANDER DOWIE, the subject of this sketch, is one of the unique and very interesting characters of Chicago. He is the general overseer of the "Christian Church in Zion." The creed of this religious organization is threefold, namely, "salvation, holiness and divine healing." The membership is numbered by the thousands in Chicago and elsewhere, and like all other similar institutions is made up largely of apostates who have been led astray by a fanatical interest in faith cure. But, unlike similar organizations, "Zion" is wealthy. Dowie himself is reputed to be worth over a million dollars, and it came through his connection with this so-called church. There are several tabernacles in Chicago, a brick block, with business offices rented out, a hotel, publishing house and sanitarium. Dowie is the head and centre of the whole institution. He exercises a sort of priestly authority, and his people seem to reverence him as they would a semi-divine being. As a man Dowie is shrewd and far-seeing. He has a well-developed head for business. He dresses in an up-to-date fashion, and so do the members of his family. They ride in a modern trap with coachman and footman and maintain three different establishments. He has a Chicago home, a summer residence, and a home in Michigan. He planned to build a "Zion" community near Chicago where the faithful could dwell by themselves free from the contaminating influences of the world, but a sordid and worldly-minded community objected and secured an injunction from the court restraining him from building the community on the ground that it would injure the value of neighboring property.

As a religious teacher Dowie has a vast amount of the dogmatic self-assertiveness and assumption of Divine authority that characterized Mahomet and all the other false prophets of history. And like the false prophet of Arabia, Dowie has drawn about himself a class of credulous people who receive his dictums without question. The audacity of the man is something astounding. It is the same kind of egoism that characterized Madam Blavatsky, and is now the chief element of the character of Mrs. Eddy. He seems to compel belief in himself by the assumption of power over the minds of his hearers. Of course he lays great stress upon Divine power, but at the same time "His Majesty, I, John Alexander Dowie," is very prominent. His teaching is a combination of assertions and buffoonery. He catches the crowd by the embellishments of his services and by his coarse abuse of the opinions and beliefs sacred to other people.

A visit to his great central tabernacle on Michigan Ave. in Chicago is not soon forgotten. It is a large, substantial structure built of granite. Above the main floor the galleries encircle the entire building, that portion of the seating space back of the pulpit stand being reserved for the choir. The tabernacle will hold three thousand persons, and the arrangement of the seats is so good that the speaker can be heard distinctly from the top gallery. This tabernacle was packed with people on Sunday, May 6, who had assembled to hear this strange man preach on "Zion's Conflict with Methodist Apostasy."

The first intimation that the performance

was to begin was the appearance of a man who began taking the oil-cloth cover off a huge bass viol which was in the compartment back of the pulpit with the big organ. Then a young man in vestments came in and slipped behind a screen at the end of the organ. He evidently furnished the wind. A few moments later a young woman in vestments entered the organ box and took her place on the organ seat. She was followed by a young man in vestments who proved to be the precentor. The organist played a few moments, and then boys in vestments, carrying song-books, slowly filed in from stairways on either side of the pulpit, up into the seats provided by the gallery. They were followed by larger boys. They sang while they marched. Soon women in vestments were seen moving along the lower aisle and up over the ends of the pulpit platform to places in the choir gallery. The men came last. Like the boys they sang all the time they were marching. When they were all in place the vested choir was composed of considerably over one hundred exquisitely trained voices. Under the magic control of the precentor this choir made some most excellent music. A number of special selections were rendered. When expectation had reached its highest pitch an elderly man, slightly under medium height, but rather heavy, with pleasing countenance, full beard and bald head, clad in black and wearing a long satin robe, rushed to the platform with a bound and stood in front of the pulpit with head bowed as if in the act of prayer. It was John Alexander Dowie. The congregation was standing, singing, when he made his dramatic appearance. After a brief invocation by him the great audience was seated. There was more music and a free-and-easy questioning of the people of Zion by Dowie, then came the sermon, if such it can be called even by the utmost strain of courtesy. Dowie took the "Seal of the Covenant" issued by the Bishops several months ago and the recent Bishops' Address, and sought to prove therefrom that the Methodist Church was so corrupt that it was past reformation. Therefore the good people who still remained should get out just as soon as they could and—join Dowie's church. He maintained that the church had been sold out by its leaders to the world, the flesh, and the devil. He said many bitter things about the Masonic priests among the Methodists, and argued that Methodism has lost its spiritual power largely through such associations. He made no real attempt to convert anybody. His whole effort seemed to be to raise a laugh and then strut about the platform while the people clapped their hands. He did not scruple at low vulgarity to win applause, and it seemed the coarser the abuse or the joke about the Methodists the louder the "Christian Church in Zion" applauded.

It was a sad spectacle for a man of brains and such claims to divine power to make of himself. And yet that was all there was to it—mere assertion, mostly false and garbled information, and a low order of buffoonery. Dowie expects to lecture three times a week while the Conference is in session, and has publicly declared that he expects to gather ten thousand Methodists into the fold of Zion. In a part of his talk he compared Methodism to the tree that brought forth no fruit and had been ordered cut because of its unfruitfulness. He emphatically declared that God had given him an ax and told him to cut down the unprofitable tree of Methodism. And then the saintly people of Zion applauded loudly. In the estimation of many good people in Chicago, Dr. Dowie is a mountebank and a fraud, and it is safe to say that the judgment of the people of Chicago in this instance is right.

GENERAL CONFERENCE

Summary of First Week

THE principal business of the first week of the Conference, including the proceedings of Monday, May 7, was the admission of the provisional delegates and the reading of the Episcopal Address by Bishop Andrews. A resolution was adopted providing that no Bishop or General Conference officer shall receive anything above actual expenses for his services in the dedication and reopening of churches, attending Commencement exercises, and such other like services as he may render the church. A large number of resolutions, petitions, memorials and remonstrances were presented and referred to the appropriate committees. Many of these papers related to the Time Limit, Amusements, Missionary Bishops, and the burning question of additional Bishops. A radical change in the form of the missionary work was proposed and referred to the committee on Missions — namely, the formation of a Home and Foreign department, and the consolidation of the work of the Board of Church Extension and Freedmen's Aid and Southern Education Society with the Home department. A matter of very grave interest was the order of the Conference directing the Book Committee to uncover the condition of the publishing business of the church, and particularly that of the subsidized papers.

Sixth Day

A heavy, damp atmosphere somewhat depressed the Conference on Tuesday; nevertheless the brethren managed to settle down to business and do considerable work.

Dr. Potts, editor of the *Michigan Christian Advocate*, conducted the devotional exercises.

Bishop Ninde took his turn at presiding. The resolution introduced early in the session fixing May 14 as the time for beginning the elections, fixing May 15 as the date after which measures involving changes in the Discipline shall not be introduced, and fixing May 29 as the date of adjournment, was reported back by the committee to which it had been referred and adopted with little debate. An amendment to change the date of adjournment from May 29 to May 28 was lost.

D. D. Thompson offered a resolution making it obligatory to hold temperance services in all churches at least once a year, which was referred to the committee on Temperance.

Bishop Ninde announced that the time had arrived for the report of the special commission on the organic law of the church, and that Bishop Warren, president of the commission, was ready to be heard. Bishop Warren made a brief statement, at the conclusion of which he said that Dr. C. W. Smith, of Pittsburg, would have charge of the matter of presenting the results of the work of the commission to the Conference.

The Conference waked up and engaged in a lively debate over the question of lay representation in the Annual Conference. Dr. Buckley moved the reference of this section to a special committee of seven, but the motion was lost and the paragraph was adopted. The matter is in such shape now that lay representation in the Annual Conference cannot be secured without an amendment originating either in the General Conference or in one of the Annual Conferences and voted on by all of the other Annual Conferences. Some very bright speeches were made by a number of the laymen. Ira S. Locke, of Portland, Me.,

thought the laymen could well afford to wait the pleasure of the ministers in this matter. Judge Charles B. Lore, of Wilmington, N. J., thought that laymen would be mere figureheads in the Annual Conference, and for that reason he did not favor an urgent demand on the part of the laymen for a place in the Annual Conference. Dr. Graw plead with the laymen and the ministers not to take action on a matter of such great importance. He thought the laymen really had no business in the Annual Conference, and therefore was opposed to such action. The paragraph was allowed to remain just as it stood.

There were several propositions up for changing the basis of representation. One amendment provided for 90 as the basis, another for 60, another for 75. The latter, it was said, would reduce the Conference from its present number to 450. The amendments and the substitute were tabled and the main question voted on, with the result that the original number remained — 45.

Only a few of the paragraphs of the report had been considered up to the noon hour. The report of the committee was made the special order for Wednesday at 10 o'clock.

Seventh Day

Dr. Gray, of Philadelphia, conducted the devotions on Wednesday morning.

Bishop Foss presided until recess, after which Bishop Mallalieu occupied the chair until the time of adjournment. This change was made so Bishop Foss could have the privilege of presenting Bishop Thoburn of India to the Conference on Thursday morning for the purpose of making his report.

The Conference exhibited a decided restlessness, due, presumably, to the approaching elections. There was no disposition to settle down to serious legislation.

The report of the commission on organic law was the special order for 10 o'clock, but after the consideration of a few items, it was set aside and the call of the Conferences resumed.

There was a spicy debate over the question of how the General Conference officers should be nominated. Some wanted nominating ballots the same as the nomination of Bishops, others favored open nominations, while still others thought it would be an excellent plan to send in written nominations to be read by the secretary. The discussion was ended by the adoption of a resolution requesting the Bishops to appoint a committee of seven to prepare rules governing the elections, to report not later than Saturday. A proposition was made for the use of the Australian ballot system so that all the officers except Bishops could be voted for at once. This was looked upon as a time-saving device. It was referred to the same special committee of seven that had been created for the purpose of making rules governing the elections.

Irving G. Penn presented a memorial relating to the election of a colored Bishop, which was referred to the committee on Episcopacy.

D. B. Snyder, of the Upper Iowa Conference, proposed the reduction of the price of some of the *Advocates* to \$1 per year so as to place them within the reach of all members of the church. Referred to the Book Committee.

The Judiciary committee was directed to examine and report on the constitutionality of ¶248 — the now famous portion of the Discipline relating to so-called popular amusements.

A resolution opposing the consolidation of the Freedmen's Aid Society with certain other societies, as previously noted, was introduced and referred to the special committee of fifteen on consolidation.

A resolution condemning mob violence was adopted without debate.

A resolution asking the Bishops to appoint a day of thanksgiving for the success of Methodism in the present century, was referred to the committee on the State of the Church.

Perhaps the sharpest debate of the morning occurred a few moments before adjournment. Dr. Buckley asked the chair if the standing committees could originate business, or if they were restricted to the consideration only of matters referred to them by the Conference. Then he was assailed from all sides with the charge that he had asked the chair to decide the matter instead of asking the Conference for the information and instructions. After the storm had somewhat subsided, the chair held that while Dr. Buckley had asked the chair for a decision at the outset of his remarks, he had during the course of his speech recognized the house as the source of authority in the case. Dr. King made the point that Dr. Leonard had presented a resolution early in the day embodying precisely the same idea, and that it had been tabled. Dr. Neely got the matter into an affirmative shape by offering a resolution providing that the standing committees cannot originate business, and that they must report back to the Conference all matters committed to them.

A resolution was adopted providing that an American flag should be displayed on the platform.

A resolution was offered providing for the appointment of a committee of one minister and one layman from each General Conference district to devise plans for the care of superannuated ministers. Referred to the committee on Temporal Economy.

Dr. W. J. Hunter of Canada and Dr. E. E. Hoss of the Methodist Episcopal Church, South, were introduced and made their farewell speeches. Dr. Hunter said: —

I know how valuable your time is, and I promise you that I will not consume more than five minutes of it. In the first place, I desire to express my personal gratification at the privilege of going out and in amongst you for a few days, and of listening to and learning from the several conversations of this great ecclesiastical parliament. In the second place, I desire to say that it will be my great pleasure to report to my Conference the cordiality with which you received the Methodist Church of Canada in the person of its humble representative and the many acts of courtesy. I take it as tokens of your respect and love for your fellow-workers in the Dominion of Canada. Then, in the third place, in the name of my Conference, I want to thank you most heartily for the very valuable services at our General Conference in 1898 of your esteemed and talented delegate, Rev. Dr. Raymond, president of Wesleyan University. And in this connection, we beg, Mr. President, that you will appoint one of your number as fraternal delegate to our General Conference to be held in 1902. And then, beloved, in the fourth place, I want to say that while all over these United States, in Christian pulpits and at family altars, prayer goes up to the great Head of the Church, that His blessing may rest upon you and that all your deliberations and your every act of legislation may receive the stamp of the divine approval, those prayers are not confined to the United States of America. The same prayers go up from family altars and from Christian pulpits in our little Dominion of Canada.

And now, as I conclude, may I say that my heart has been strangely thrilled by the unexpected introduction of these little symbols or emblems of Christian liberty, Christian strength, and Christian stability? Patriotism or love of country is an instinct of our nature, and I believe that the language of every true patriot is: "First, the cause of Christ, and then the flag of my country." I believe, I say, without a shade of flattery today, I would crave the protection of the Stars and Stripes were I not under the Union Jack. If there be any uninspired trinity worthy to survive the last conflagration, that trinity is Charles Wesley's hymns, the Union Jack, and the Stars and Stripes. Tell me, if you will, that they are only

two small bits of bunting, they are only two old colored rags, yet thousands have died for their honor and shed their best blood for those flags. We love those two small bits of bunting, we love those two old colored rags; for freedom has made them majestic and time has ennobled those flags.

Dr. Hoss said:—

I cannot think of leaving the seat of the Conference without returning my sincere thanks first of all to the committee on Fraternal Delegates, who have been to such pains and care to make my stay here exceedingly pleasant. They have left nothing undone that they could have done to arrange everything in the most agreeable manner possible. Every moment since I reached the city until the present time has been a moment of unmixed pleasure. I am not mean enough, Mr. President and brethren of the Conference, to desire to pay off my debts—and to be rid of them. The man who is anxious to discharge an obligation so that it shall not longer gall him is not a true man. I am willing to rest under this burden permanently; but I hope that at some future time I shall have a good opportunity to show my appreciation of the exceeding kindness of the brethren of this committee in some practical way. I am also much indebted to the General Conference for the very patient hearing which they gave to my fraternal address. It was an extraordinary thing that perhaps a thousand of them should have been gathered together on such an evening; and when I rose to speak to them after the very fervent and stirring speech that had been delivered by my distinguished and venerable brother from Canada, I had some misgivings as to whether I was going to get through and make a safe landing. But I did not have the same experience in the issue as a venerable Baptist minister, pastor of a country church in Southwestern Virginia, had when he went to Baltimore. On his return the deacons met him and made definite inquiries as to how he had been treated. "Oh," said he, "the Baltimore Baptists were very handsome to me. Brother Fuller had me to preach in their church and did everything that he possibly could as a gentleman and a Christian; but there is one thing about Baltimore Baptists, they cannot stand hard doctrine. I had not been preaching more than an hour and a half when they began to show signs of onrestlessness." I have no doubt, Mr. President, that some brethren were really "onrestless," but they were so decorous in their deportment that I had no indication of it. I wish to return to them my sincere thanks.

It has given me great pleasure during my brief stay here to meet with a number of brethren here who were my classmates—I was going to say over thirty years ago, but I am so young a man that I am almost afraid to venture upon such a statement as that—at the Ohio Wesleyan University. I have had very great interest in looking once more into the face of Henry H. Lowry, who has been on the firing line in China for these thirty years; and among the lay delegates of Brother Mouser from South Dakota; and among the more prominent (I shall not say venerable) ministerial delegates, my distinguished friend, W. F. Whitlock, who will bear testimony that I did not learn any more Latin during my stay at Delaware than was absolutely necessary. I am very happy to have had the pleasure of looking once more into the faces of some venerable gentlemen whom we shall not see at many more General Conferences. It is indeed a great delight to have grasped the hand of Bishop Bowman, whose face looks very much like the thirteenth chapter of First Corinthians. I had hoped, Mr. President, that I should also have the pleasure of seeing Bishop Foster once more in the flesh. Ah! if there is a man in Methodist history who well deserves the epithet of "lofty," it is Randolph S. Foster. We think we have another man in the far South who is well entitled to be assigned with him. Now, it has sometimes been intimated concerning John Christian Keener that he was not quite as broad in all his views as he might have been, but no man ever charged him with lack of manliness, and no man ever charged him with lack of absolute and unreserved consecration to Jesus Christ and to the church of Jesus Christ.

On the whole, Mr. President, I have been so handsomely dealt with that I feel very much as our Governor Taylor did in Tennessee—who, by the way, is himself the son of a Methodist preacher of your church—on retiring from his

third term. He was very happy, indeed, to get out, and in his final address he said: "I am so very happy over this event that I wish I could give every Democrat an office and every Republican a pension." As a matter of course it is impossible for me to say why he preferred the Democrats should have the offices and the Republicans the pensions, but I tell the tale as it was told to me.

I take it for granted, Mr. President, that you will do us the honor to send a fraternal deputation to our next General Conference, which meets at Dallas, in the great State of Texas. This is the first time we have ever gone to Texas. Bishop McCabe has escaped from Texas, and he says amen. But there are 250,000 Southern Methodists in the State who will be glad to see anybody that you send, and the time is coming somewhere inside the next half-century when there will be a half million of them there. We shall be very happy to see anybody that you send, and, as far as in us lies, we shall do our utmost to give your deputation a glad, fraternal greeting.

I have been requested to make a brief statement; it will not occupy more than two minutes. A very distinguished man in your church said to me the other night that he was exceedingly sorry I did not discuss the colored question in my fraternal address. Now, Mr. President, there is only one man in the universe that has been more discussed than the Southern colored man, and that is the Southern white man, and I was reticent upon that subject, not because I was unwilling to speak, or ashamed or afraid to speak, but simply because I hesitated to touch a question which I knew was a serious one in your hands, and I did not wish to even seem to be injecting any impertinent suggestions into the midst of your debates. Two things I will say now, and say them very briefly: First of all, nothing is less true than that the Methodist Episcopal Church, South, at the close of the civil war, deliberately and intentionally threw up its job in connection with the colored people. We had 227,000 communicants among them when the war closed, but before we could get a General Conference together in 1866, 165,000 of them had gone of their own motion, and in order to save the rest at all, it was necessary for us to organize them into a separate church. Personally I have always been profoundly sorry that circumstances which at least seemed to be beyond our control made it impossible for us to engage directly in the further work of evangelizing the colored people, and I know that this sentiment is shared by a great many representative men of our church.

Having said that, I wish to say, in the second place, that the time has come when there ought to be the fullest and most cordial and most generous recognition of the superior quality of the work which you have done among the colored people in the Southern States since the war. As a matter of course, in an undertaking so vast as that, there have been some men not altogether wise, for I doubt not that even in your church there are some men who lack something of perfect wisdom. Certainly the conditions are very exceptional, if that is not true. But while that is true, it is nevertheless true that in your schools and colleges, your literary and theological and medical and other institutions, you have done a work for the colored people the value of which eternity alone will reveal. And such men as Braden and Wilbur Thirkield and their associates and companions are fit to have their names written alongside of William Capers, on whose monument in the cemetery at Columbia, South Carolina, is this simple inscription: "William Capers, Bishop of the Methodist Episcopal Church, South, Founder of Missions to the Slaves." Under hard conditions, under adverse circumstances, they have labored faithfully, oftentimes without due appreciation, oftentimes in the face of stern criticism, severe and censorious comment and remark; but I speak out of my heart, without any reserve or any qualification at all, when I say that I pray the time may never come when you shall lose your grasp upon the colored people. For it is only the truth to add that, take them man for man and Conference for Conference, the colored Methodists in the South, who have had the advantage of your supervision and your training, are far in advance of any other colored people in that section.

At the conclusion of Dr. Hunter's talk the Conference rose and sang the national hymn, and at the conclusion of Dr. Hoss'

remarks the Conference sang "Blest be the Tie," led by Bishop Goodsell.

Inasmuch as the morning devotions have been repeatedly and persistently disturbed by the entering of delegates while they are in progress, action was taken providing that cards indicating that the devotions were in progress should be hung on the various entrances to the Auditorium.

The call of Conferences has been interrupted so much that some of the Conferences toward the latter end of the alphabet have been waiting for days for a chance to introduce resolutions and petitions. The evil was remedied today by the adoption of a motion providing that at the next roll-call the secretary should begin with the letter "Z" and work backwards.

Eighth Day

Thursday's session was marked by a breezy and decidedly interesting discussion of the ever-live question of the admission of women to the General Conference.

Dr. I. B. Scott conducted the morning devotions.

By special arrangement Bishop Mallalien was in the chair.

The roll-call of the Conferences was completed, and the report of the commission on organic law was taken up again as a special order. The paragraph relating to the formation of lay electoral conferences was read, and then the debate began. Soon the house was aroused, and the usual wild scramble for the recognition of the chair took place. Dr. Moore got the floor and said he thought it was time to protest. He moved that the word "lay members" be substituted for the word "laymen." This was for the purpose of making it possible for women to be elected members of the lay conference and subsequently as members of the General Conference. Dr. W. H. Shier, of Detroit, did not think the change would be accepted by the Annual Conferences. Dr. Little contended that the adoption of Dr. Moore's amendment would be equivalent to taking a statutory enactment and making it a part of the constitution. R. S. Douglass, of the New England Southern, favored the admission of women. Dr. R. Forbes favored the admission of women when it could be brought about in a legal and orderly manner. Dr. Henry Brown, of Columbia River, said he hoped the Conference would make itself clear on the subject of laymen; there was too much of a confusion of terms. Dr. Potts favored doing away with constitutionality and using righteous judgment. As usual, he favored the admission of women with all his might. He characterized the constitution as a patchwork affair, at best. The leading speaker in opposition to Dr. Moore was Dr. Buckley. He was applauded as he took his place on the platform. He made a good speech, as viewed from his standpoint, but he made some assertions that his critics considered a "slop over." He declared that if he looked at the matter as did Dr. Moore, he would offer precisely the same amendment that Dr. Moore had offered. He contended that he fully believed that it was contrary to the Scriptures for women to be members of the General Conference, and was therefore wrong. Still, if the Conference admitted women, he wanted it done in a way that would silence all criticism. In other words, if the Conference did wrong, he wanted it to do the wrong in a legal and decent manner so all critics would be silenced. Dr. Boyle favored admission, likewise Dr. Oldham, of Ohio. Dr. J. B. Graw in a very excitable manner protested against the admission of women because, he argued, then there would be absolutely nothing to hinder them from being licensed as preach-

[Continued on Page 628.]

THE FAMILY

IN TIME OF ILLNESS

LILLIAN GREY.

A time to drop the common, daily tasks
From listless hands, and let the tired
feet,
So swift to run on errands numberless,
Cease for a while to tread the accustomed
beat.

A time to drop the many ministries
To others, who, surprised, will learn to
know
The value of the daily kindly deeds
And words and smiles, because they miss
them so.

A time to think, while waiting for slow
strength
In the still room, with frets and cares
shut out,
To get acquainted with one's inmost heart,
And face each purpose, hope, and fear
and doubt.

A time to plan for coming days and years,
When, healed, and blest with all the
strength of yore,
The hands and feet, refreshed, shall gladly
take
The dear, familiar tasks and paths once
more.

A time to think of others who, perchance,
Spend months and years in lonely, dark-
ened rooms,
And hold such close companionship with
pain,
That all their little space seems filled
with glooms.

A time to wait, and let the world go by;
To cease the fevered rush which ener-
vates;
Content to be awhile a fallow field,
And, so, grow strong to meet what yet
awaits.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

'Tis hard at first to see it all aright.
In vain Faith blows her trump to summon
back
Her scattered troop; yet, through the clouded
glass
Of our own bitter tears, we learn to look
Undazzled on the kindness of God's face;
Earth is too dark, and heaven is shining
through.

—James Russell Lowell.

Time wasted is existence; used, is life. —
Young.

The value of the future depends entirely
upon the value attached to today; there is
no magic in the years to come; nothing can
bloom in those fairer fields save that which
is sown today. — Anon.

Each of us may be sure that if God sends
us on stony paths He will provide us with
strong shoes, and will not send us out on
any journey for which He does not equip us
well. — Alexander MacLaren, D. D.

As a father in a garden stoops down to
kiss a child the shadow of his body falls
upon it, so many of the dark misfortunes of
our life are not God going away from us,
but our Heavenly Father stooping down to
give us the kiss of His infinite and ever-
lasting love. — Talmage.

There are griefs that hang no crape on the
door-bell, that wear no black garments, that
close no shutters, that drop no tears which
men can see, that can get no sympathy save
that of the blessed Christ and perhaps of a
closest human brother, and must wear
smiles before men and go on with life's
work as if all were gladness within the
heart. If we knew the inner life of many

of the people we meet, we would be very
gentle with them and would excuse the
things in them that seem strange or eccen-
tric to us. They are carrying burdens of
secret grief. We do not begin to know the
sorrows of our brothers. — J. R. Miller,
D. D.

God no more hands the bread of life
ready-made than He hands the material
bread ready-made. You must knead your
own dough, bake your own bread, make
your own garments, contribute your own
service, do your own share of work, if you
would get the benefit of any of God's good
gifts. — Lyman Abbott.

In every furnace there is One like the Son
of Man. In every flood of high waters He
stands beside us — staying the heart with
promises, instilling words of faith and hope,
recalling the blessed past, pointing to the
radiant future, hushing fear, as once He
stilled the dismay of His disciples on the
lake. — Rev. F. B. Meyer.

There are two kinds of magnets, steel
magnets and soft iron magnets. The steel
magnet receives its magnetism from the
loadstone, and has it permanently; it can get
along very well alone in a small way; it can
pick up needles and do many other little
things to amuse children. There is another
kind of magnet which is made of soft iron,
with a coil of copper wire round it. When
the battery is all ready, and the cups are
filled with the mercury, and the connection
is made with the wires, this magnet is
twenty times as strong as the steel magnet.
Break the circuit, and its power is all gone
instantly. We are soft iron magnets; our
whole power must come from the Lord Je-
sus Christ; but faith makes the connection,
and while it holds we are safe. — Bishop
Foss.

There is a little cottage where I have
spent many summers on the sleepy south-
ern shore of Long Island. From the white
porch we could look out upon a shallow,
land-locked bay. There we saw, on every
sunny day, a score of sailboats, flickering
to and fro on the bright circle of water in
swallow-flights, with no aim but their own
motion in the pleasant breeze. It was a
flock of little play-ships — a pretty sight,
but it brought no stir to the thought, no
thrill to the emotions.

From the upper windows of the house the
outlook surpassed a long line of ragged
sand-dunes, and ranged across

"The unplumbed, salt, estranging sea."

There went the real ships, of all shapes and
sizes, of all rigs and models; the great
steamers, building an airy pillar of cloud
by day, a flashing pillar of fire by night;
the ragged coasters, with their patched and
dingy sails; the slim, swift yachts, hurrying
by in gala dress, as if in haste to arrive
at some distant, merry festival of Neptune's
court. Sometimes they passed in groups,
like flights of plover; sometimes in single
file, like a flock of wild swans; sometimes
separate and lonely, one appearing and
vanishing before the next hove in sight.

When the wind was from the north they
hugged the shore. With a glass one could
see the wrinkled, weather-beaten face of the
man at the wheel, and the short pipe smok-
ing between his lips. When the wind was
southerly and strong they kept far away,
creeping slowly along the rim of the hori-
zon. On a fair breeze they dashed along,
wing and wing, with easy, level motion.
When the wind was contrary they came
beating in and out, close-hauled, tossing
and laboring over the waves. It was a vis-
ion of endless variety and delight. But be-

hind it all, giving life and interest to the
scene, was the invisible thought of the
desired haven.

We do not stand on the shore as spectators;
we, too, are out on the ocean sailing. All
the "reverential fear of the old sea," the
peril, the mystery, the charm, of the voyage
come home to our own experience. The
question becomes pressing, urgent, import-
unate, as we enter into the depth of its
meaning. Surely there is nothing that we
can ever ask ourselves in which we have a
closer, deeper interest, or to which we need
to find a clearer, truer answer, than this
simple, direct question: What is our desired
haven in the venturesome voyage of life? —
HENRY VAN DYKE, D. D., in "Ships and
Havens."

Today I sing a victor-strain,
A hymn of praise;
A canticle of joyous sound
I upward raise.

Yet no man's blood bestains my mail,
And, what is best,
No ghastly face or dying moan
Disturbs my rest.
Today, between Heaven's holy hill
And Hell's dark pit,
I met a Sin that tempted me —
And conquered it!

—Clarence Urmy.

A CHEERFUL SOUL

J. L. HARBOUR.

OLD DAVY DREWE was a man of at
least seventy years, who traveled
from house to house in a rural neighbor-
hood peddling fish and oysters. Some-
times he had other eatables to sell, but his
every-day stock in trade consisted of fish
and oysters. He had a queer, wobbling
little old cart, no two wheels of which
seemed to be of the same size. His gaunt
old roan horse was as wobbly as the cart,
and old Davy's appearance was in keeping
with horse and cart. He was an eccentric
old man, but everyone admitted that there
was "not a bit of harm in him." Queer
as he was, his tri-weekly calls at the farm-
houses were anticipated with a good deal
of pleasure by his patrons. They could
nearly always hear him singing at the top
of his thin, cracked voice before he reached
their homes, and he sang like a man with
a perpetual song in his life. His songs
were always of the cheeriest sort, and he
was fond of gospel hymns full of the spirit
of hope and joyousness. And all his
words were cheerful when the housewives
came out to select fish and oysters.

"Well! well!" he would say, merrily.
"Here I am ag'in, thanks to a merciful
Father, an' here you be all well an' happy.
That's right. That's jest right. The Lord
don't want you to be no other way. It
ain't His fault if you ain't happy. Did you
ever see such a lovely day? I was think-
in' as I come along how beautiful the
world is anyhow, and how thankful we
ort to be for the blessings we enjoy that so
many thousands of poor souls in other
lands don't know anything about. It's a
great thing to be privileged to live in a
Christian land like ours, a great thing.
But law! we hold all our blessings too
cheaply — yes, we do."

If the weather chanced to be as stormy
and bad as it could well be, old Davy's
song would be heard just the same as when
the sun was shining, and he would say,

when his patrons came out under their umbrellas, —

"Well, now, ain't this rain fine? My! what a sight of good it will do! How things will grow after this! What? It wa'n't needed? Oh, that is where you are mistaken. The Lord sent it, and He wouldn't have sent it unless it was needed for some purpose or other. I love to see a good rain, even if it does give me a good duckin'. Folks all well? No? The children have got colds, hey? La! A cold ain't anything wuth speakin' of. They'll git over it 'fore you know it. Give 'em some honey an' vinegar an' butter stirred up together. It'll loosen up their coughs an' they'll like it, too. Crops comin' along all right? Corn ain't very good, hey? Well, you've got the best stand o' grass in your medder I know of anywhere, an' I never see apple-trees fuller than yours, so that kind o' evens things up. Queer how the Lord allus evens things up, now, ain't it? There's Sam Hooper, he's got the finest forty acres o' corn I ever see, but his apple crop is dretful poor. Now the corn evens up the short apple crop. That's the way it is."

When sorrow came to a family old Davy was tenderly sympathetic, but cheerful.

"Don't give up to gloomy feelin's," he would say. "It is all right. You will be all the stronger an' better for havin' this cross to bear. No cross, no crown, you know. The Lord is love. You jest trust Him for the things you can't understand as well as for the things you do understand, and He will do just what's right."

No one ever saw old Davy at all downcast, nor had he ever been heard to utter a gloomy or dejected word. He was poor, and the hand of affliction had been laid heavily upon him again and again, but his faith and his cheerfulness never wavered. The people along the route over which he traveled declared that his visits always cheered them up, and they said that he was a real missionary, because he went about not only preaching, but living, the beautiful and helpful gospel of cheerfulness.

Dorchester, Mass.

THE VALUE OF A RUT

THERE is, we believe, a good deal of sympathy wasted upon people who have gotten into a rut, who from compulsion or choice follow day after day a beaten groove. Pity and sympathy have come to be so much the rule of our day that we bestow them without much thinking upon everybody whose way of life suggests less of pleasurable enjoyment than that which we mark out for ourselves. And imagining that any sameness or monotony must necessarily produce an oppressive sense of ennui, and so in the end diminish efficiency, we pour out sympathy for those whose yesterdays, todays and tomorrows are ever the same. We are always wanting to introduce change into their monotonous lives, to sweeten their existence by providing different occupations and interests for their leisure hours. Indeed, such provision has, in the case of certain classes of monotonous toilers, come to be a distinct object of philanthropy. Holidays, excursions, hobbies and distractions of various sorts are devised and promoted to get men out of a rut, as if a rut were an inevitable source of misery, something necessarily fatal to the best progress of the race.

With our superficial thinking, it seldom

occurs to us that a rut may be a very good thing, that it is, in fact, a positive source of strength, that without it the highest success is seldom attained. With the increasing pressure of competition, a man, to be successful, must have a special training and acquire special experience, must, that is, do one thing well. This ability is, next to the possession of capital, his most valuable resource in the struggle for existence. The "jack of all trades," the man who does many things fairly well, has no chance nowadays against the specialist. The trades unionists are a practical folk, and they have learned from long experience the value of the subdivision of labor. And the same experience holds true, though without such positive limitations, in the professions. Now a rut is precisely the condition which best develops this special experience. Performing the same task gives both hand and brain a special power. They seem to work almost unconsciously, the work becoming so much a part of the life that any sense of strain or effort disappears. And the narrower the rut, the greater the sameness of life, the easier and better performed is the task.

It is the man in a rut who conserves his energies, who does his work with the least friction by doing it day by day in the same way, and under precisely similar conditions, and so is most likely to succeed and to last longest. For he not only avoids the worry certain to diminish the efficiency of the restless, but the steady devotion to work greatly lessens or overcomes its difficulties. Nor can following a rut be truthfully said to make one a mere machine. Some of the profoundest and most original of thinkers have devoted themselves to what most men would regard as dull and monotonous avocations. For them the rut did what seclusion and solitude do for many others — removed all obstacles to continuity of thought. When men speak of sleeping over a subject, they mean that they will think of it when freed from all distracting influences. It is precisely this condition that the rut tends to develop, a condition in which the task in hand is performed so mechanically as to offer the minimum of distraction. Imagine how much more difficult consecutive thinking would be without such sameness of occupation, how energy would be exhausted by the necessity of adapting ourselves to constantly changing conditions. The truth is that our lives and powers are largely preserved by the rut, a world without repetition and dullness being one in which the race would speedily die out of worry and friction.

Nor is it at all certain that the rut does not contribute greatly to the pleasure of life, though on this point there will be sharp contention. With many men monotonous occupation is both a recreation and a protection. The habit of work bites so deep that nothing else interests them. They never find it dull, never feel any want outside of it, and find in it an inexhaustible pleasure, or at least full content. They are not stupid or unintellectual, they often wish they could find satisfaction in variety as other men do; but they cannot get out of the rut and feel satisfied. They are not all old men, who, after a life of continuous toil, find leisure unendurable. Thousands of them are young men, who cannot be satisfied away from the shop or office, who find life insupportable without an enforced daily routine. They do not care for leisure, take little interest in amusement, and are content only when performing tasks which produce results, and are in a way continuous and obligatory. If any one doubts the existence of such a class, let him note the large number of young men who think they have anything to do only when they are in a rut, and the restlessness and cha-

grin of the day laborer when kept by the weather from his usual employment. He will find, if we mistake not, that the rut, if not a perpetually recurring pleasure, is the real basis of content.

Indeed, despite the popular protest against sameness and dullness, all the evidence goes to prove that a very considerable portion of human effort is directed to securing regularity and repetition. The rut is, in fact, only another name for conditions which men are constantly striving to produce. The very purpose of the social order we establish, of the social etiquette we observe, and even of the fashions in dress which we make light of and follow, is to secure a sameness which shall diminish the dissipation of energies. Think of the incessant friction and worry and waste that would follow should everybody be a law unto himself in social and business matters. It is to prevent this waste and friction, and to make possible the highest development of our powers, that society enforces by laws and conventions the sameness and regularity of life. It is the years in which one day was much like the other, in which life ran on an even keel, and we talked to the same loved ones and did the same work, that we look back upon as the happiest. Change is good as affording us needed diversion, and, best of all, as giving us a new view-point. But the essential condition of life is the rut, in the tranquillity borne of which we get what little happiness we enjoy. — MARTYN, in *N. Y. Observer*.

A SONG OF THE MAGDALEN

Sanctify everything earthly and crude in us,

Lips of ashes and feet of clay,
Hideous passions that breed their dark brood in us,
Fires of the flesh with their flames multitudinous;

O, how we faint and grow sick by the way!
Give us the washing that cleanses and clears

In the midst of these years!

Lord, how we long for Thee! tired of the wrong in us,

All that is carnal, unworthy, obscene,
All the black instincts and tempers that throng in us —

Christ, O thou Healer, make whole, wake the song in us,

Cry to us lepers, "I will, be ye clean!"
Yea, till this dross, till this dust disappears

In the midst of these years.

Walk with us, live with us, rest and rise up with us,

Knock at our door when the morning is gray,

Taste of our humble fare, drink from the cup with us,

Come, Holy Ghost, cross our threshold and sup with us,

Dwell by our hearth for a night and a day!

Wait! we will wash Thy tired feet with our tears,

In the midst of these years.

Watcher with heaven and with midnight on Olivet,

Martyr who bled from the scourge and the brier,

Knowing our curse, all the pathos and pall of it,

Pride and remorse and concealment — yea, all of it —

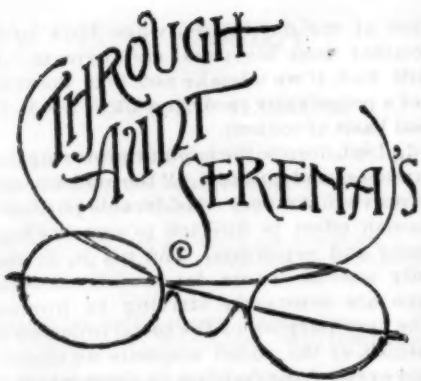
Listen and lean to this song of desire;
Kind Son of Mary, forgive; quench our fears;

Save our souls in these years!

— FREDERIC LAWRENCE KNOWLES, in *S. S. Journal*.

"How do you like Rev. Mr. Green's preaching?" asked one of the deacons, pausing in his ride past the Gannett cornfield for a few words with the owner of it, who was setting up an elaborate scarecrow.

"Um!" said the farmer. "He's got book-learning enough, I guess, but he's got to find out that the best way to rake ain't with the teeth up'ards."



FOR weeks and weeks only gray frozen stretches of ground in roadway and garden; fields and hillsides blanketed with withered brown grass; bare, gaunt tree-branches tossing and creaking in the fierce northeasters. Then, of a sudden, the yearly miracle — as wonderful, as soul-thrilling, as entrancing, as if for the first time our eyes beheld the marvel. A soft, caressing breath from the south; a few hours of hot sunshine; fewer hours of gentle rain — and behold! the countryside is enswathed in a pale green mist of tender leafage, millions and millions of grasses are lifting up their slender blades, and tulips and hyacinths flaunt gayly in garden borders. The orchard trees are masquerading under huge drifts of pink and white bloom whose fragrance is distilled upon the drowsy air. Our Northern Spring, shy, reluctant though she be, is adorable in her evanescent loveliness.

BUT there are countless sad eyes that see no beauty in this blessed spring-time. It is all dimmed by the tears that rise and overflow at the remembrance of those other springs when their heart's dearest shared it with them. Opening bud, springing grass, fragrant blossom, are as if they were not, to the bereaved soul. It can

"see no flowers, that one being gone;
No flowers of all, because of one being gone."

Death has indeed ploughed deep in many a family circle of late. Hearts have quivered and bled at the remorseless touch of the share. It has seemed as if all that made life good and beautiful was hopelessly destroyed. But there is One beside us in the furrow, of whom we seem unaware. He knows all about it — the loneliness, the heartache, the apparent inability to take up the burden of life again — and He can make the roughened soil fruitful with harvest — a harvest of blessing. "That is what God intends always," says Dr. J. R. Miller, "in trial and sorrow. Let us have the ploughman's faith, and we shall not faint when the share is driven through our heart."

HOW pagan we Christians seem in the presence of death! The Lord calls home a dear one. To witness our grief and despair and rebellion, one would suppose we believed that death ended all. We crouch in anguish beside the stone we have rolled against the mouth of the tomb, oblivious of the shining angel close beside us who endeavors to make us understand that the beloved one is not dead, but alive forevermore. "She is not here; she has risen," were the triumphant words of the telegram sent by the sorely-bereaved Joseph Parker when his idolized wife "went home;" adding: "She met her Lord face to face on Thursday night at half-past nine." "Dranpa has gone down the garden path," said sunny little Olga, wistfully, after the dear grandfather "went away." So many times had she seen the venerable man walk down the flower-bordered walk to the street that her child-

ish fancy pictured him as having only to go "down the garden path" to step into heaven.

THE innate depravity of the average small boy is something amazing. When the lady who has charge of the Home department in this paper published, a few weeks ago, that funny little story about Willie and the worms, Aunt Serena had her fears (unexpressed, of course) that it might possibly implant naughty ideas in the inventive brains of other small boys, instead of serving as a warning. Therefore I was not so much surprised, as shocked, when I learned that a weeping but irate parent had written the aforesaid lady an imprecatory sort of note, accusing her of sowing the seeds of vice in the susceptible heart of her young hopeful, who, it seems, had been trying to emulate little "Willie" in his worm-swallowing feats; the knowledge of it coming to his dear mama only because he flew into a rage at not being able to find any "fuzzy" ones. The Home department editor is much troubled, and wishes me to ask ZION'S HERALD mothers generally to watchfully supervise their "little angel children" at their plays for awhile, now that various crawling and creeping things are beginning to appear, lest angleworms and caterpillars and frogs should be coaxed down little throats either by way of bravado or to obtain spending money *à la* little Willie.

"OH, they were married!" said my friend, in her most aggressively positive tone, as the young couple who had been luncheon opposite us arose and left the crowded restaurant. "Why do you say that?" I inquired, curiously. "Well, in the first place, when they came in he showed not the slightest solicitude about her seat, but allowed her to drop down anywhere. Then he ordered the lunch without consulting her tastes; and they hardly spoke to each other while they sat at the table. Moreover, she wore a wedding ring." I incline to think my observing friend was entirely right in her diagnosis. The young people were evidently on pleasant terms with each other, but it was plain they considered it quite unnecessary to sustain a conversation, preferring to eat their lunch in marital indifference and silence. "I make a point," my friend added — "and often rack my brains to do it — of carrying on an animated conversation with my husband when we are in a public place or traveling. The other day I was in a street car near a husband and his wife who sat beside each other in utter dumbness every inch of the way from Boston to S. It exasperated me just to look at them," and she laughed heartily.

How is it with you, married women readers of the HERALD? Is it right for married people to grow careless toward each other and neglectful of the small courtesies of life? Must a wife forego any loverlike attentions from her husband in these utilitarian days? I fancy women never outgrow the craving for those delicate, chivalrous attentions which a true gentleman never neglects, but which are so often relegated to "courtship" days only. Nowadays it is almost invariably the well-dressed, prosperous-looking man who remains glued to his seat in the crowded car, with women swaying from the straps; while the working-man, weary with his day's toil, shows a fine courtesy and good breeding by offering his seat to the aged lady or the woman with a baby. "Are you sure," queries a voice at my elbow, "that the women themselves are not to blame, in these days of the 'new woman' and her general 'emancipation'?" I smiled bland-

ly, and as I have no time just now to consider the question, I pass it on.

AUNT SERENA.

MISS PRISSY'S PERCEIVINGS

"SO Mirandy Pitkin hez decided to hev a career," remarked Miss Prissy, thoughtfully, as she settled herself to sew on Mrs. Knapp's best black silk, which was being turned by her skillful fingers for the second time. "Well, all I hev to say is, it's a great pity fer the Pitkinses. You needn't look so astonished, Mis' Knapp; I don't mean there's any harm in a career, jest ez a career, fer Mirandy or any other girl. But then I've known the Pitkinses ever sence they wuz married, 'nd I feel kinder sorry fer Silas and Mary Ellen at this juncter — I do so!

"You see, Mary Ellen hez the three boys besides, but she allus wanted a girl the most. Mary Ellen ain't very rugged in her health, 'nd never wuz. She said she knew boys never would be enny help round the house, but a daughter wuz the greatest blessin' in thet way; 'nd ever sence Mirandy wuz born, I've perceived thet Mary Ellen hez kinder looked forward, after doin' fer her children all her life, to hevin' one of them thet would do somethin' fer her in her old age in return.

"Mirandy is a real quick, handy girl, too. She kin make her mother a dress or trim a hat fer herself in no time; 'nd she makes ez good pie ez Mary Ellen ever did, 'nd thet's sayin' a good deal. Mirandy's clever, 'nd p'raps it ain't strange, in these days, when wimmen seem to be doin' everything 'cept stayin' at home, thet she should start out with the rest. I've never perceived ennything about Mirandy to make me understand jest what career she wants, fer she don't sing, nor paint, nor write, nor draw p'cters; but careers fer wimmen, nowadays, the papers say, is ez plenty ez huckleberries; so probably she's got some fixed point to career to, and hez it all planned.

"But while she's careerin', what's goin' to become of Mary Ellen's old age — ef Mary Ellen ever gets to it, which I doubt will happen, ef she's got to do the work fer Silas 'nd the three boys from now on. I ain't goin' to argue thet wimmen oughtn't to hev careers, fer I don't know nothin' about sech things. I'd like every woman to hev all she kin get thet's good fer her 'nd good fer others, 'nd there's high authorities that sez thet wimmen should hev every chance to work the same ez men. What I want to know is, Who's goin' to fill the places of the wimmen that career? — thet's all.

"I dono' but Mary Ellen'll hev to train the youngest boy to do housework. Sam's a reel gentle little feller, 'nd he's young enough to learn. They say men makes the best cooks, 'nd the best house-cleaners, 'nd the best house-furnishers, too, in the cities, so Sam's bein' a boy isn't reelly ag'in him at all. Seems kinder queer, at first, to talk of a man's doin' thet kind of thing, but then the wimmen thet's advancin' the fastest say thet the world's all got to be readjusted; and Mary Ellen might ez well begin the readjustin' ez ennybody else. P'raps thet'll be the way it'll turn out — all the folks, men 'nd wimmen, thet hez careers, will go careerin' out into the world equally, 'nd all them thet

hezn't, men 'nd wimmen alike, will stay at home 'nd do the work. My life's most over, 'nd I ain't likely to live to see it, ner you, either, Mis' Knapp," concluded Miss Prissy, philosophically; "but, my! I'd like to see how it'd work; fer sech social movements, when you ain't in 'em like poor Mary Ellen, is profoundly interestin'." — HELEN ROSS LAIRD, in *Well-spring*.

BOYS AND GIRLS

"Thy Kingdom Come"

A little hand can sow
The seed of truth below;
A little voice can tell
How Jesus loved us well.

O teach us, Lord, to pray
"Thy kingdom come" each day,
And then with willing heart
To do our little part.

— Universalist Leader.

ON JEANIE'S DOORSTEPS

ANNIE HAMILTON DONNELL.

"JEANIE PROCK, I should think you'd be ashamed to sit on that doorstep eating bread 'n' m'llasses!"

The voice was shrill with indignation, and Jeanie looked up with a guilty start. She had taken one semicircular bite out of the thick slice.

"It's—my mother gave it to me," she stammered, hurriedly. "I guess I've got a right to eat my mother's bread with my father's merlasses on it!"

The newcomer dropped down beside Jeanie and fanned herself with her hat.

"Well, anyway, I shouldn't suppose you'd have any appetite," she said, severely. "You just think how good that bite would taste to Starving India, Jeanie Prock!"

"Oh!—Starving India!" Jeanie said, softly. "I guess I'd forgot that for a minute, Molly. That's where my mother's gone this minute—I mean to the Relieve Meeting."

"So's mine, and Thaddy Reed's, and all the mothers. It's a sac-er-i-fice meeting, that's what. They're going to see who'll sac-er-i-fice something for Starving India."

On Griffin's Row the houses were all alike—all neat, brown-painted, and small. Nobody was rich on Griffin's Row. The "mothers" would have to sac-er-i-fice.

A few at a time, all the Row children collected on Jeanie's doorsteps. The thick slice of bread and molasses was passed around in the manner of afternoon tea.

"Let's us have a meeting for Starving India," suddenly exclaimed Molly Libby. "You can be the chairman, Jeanie."

"Hub!—sittin' on a doorstep! That's one kind o' chairman!" scoffed Thaddy Reed.

"Well, can't somebody get her a chair?—There! Now you call us to order, Jeanie, quick."

But they were all "in order," sitting quite still and grave. They had all heard of "Starving India," and the remembrance of it sobered all their little round faces. It was of the little starving children they were thinking, with lean, terrible little bodies and pitiful old men's faces.

"Begin, Jeanie," whispered Molly. "Ask every single one of us what we'll give."

"What'll you give to starving India, Molly Libby?" the chairman asked, promptly. And Molly was equal to the occasion.

"I'll give my 'lowance," she said, slowly, as if she were stopping to wish it good-bye. "Grandpa 'lows it to me every month—ten cents. I've saved it up the last two times."

Jeanie printed some letters, that stood for Molly, on the bit of paper on her knee.

"Now, you, Thaddy," she said, briskly. "What you going to give to those little hungry black folks?"

"Why—well, I guess I'll let Jesse Underwood ride my bicycle round the Park. He's offered me two cents for every single time, but I was afraid he'd get the handles dirty. Jesse's kind of—a—a soiled boy."

Thaddy spread his own brown little hands out before him and regarded them reflectively. Thaddy was known as the "Freak," on the Row, because he liked to have his hands clean. He was very careful of his wheel.

"But I'll let him. You put me down for ten cents, Jeanie. Jesse's got a dime all saved up, ready."

The list grew quite fast. All the children were anxious to be in it.

"I'll give my pep'mint money."

"I'll give my silver quarter."

"Say, 'Milly Tarbox, 'leven cents,'—you got that down, Jeanie?"

"Jeanie, Jeanie, you got me down? No, you never! An' I said I'd give my three five centses, only I've lost 'em. But they're in the grass somewhere on the way to school, an' I'm goin' to find 'em on my hands an' knees."

"You got the raisins down, Jeanie? It takes half a pound for my birthday cake, and mamma hasn't bought 'em yet. I guess you ain't obliged to have raisin cake—huh!"

So the crumpled list on Jeanie's knee filled up with straggling, puzzling letters that "stood" for everybody—until they came to little Wallie Reed. Wallie was so little nobody had thought of him. His small, fat face broke into grieved tears.

"I want to give somefin', yes, I do—so there!" he wailed.

"Why, of course Wallie does—the idea of leavin' Wallie out!" the children chorused, tenderly. They clustered round him and tried to offer advice. But it was a regular puzzle. What could Wallie give to Starving India? Not pennies—Wallie's pennies always leaked through his fingers, Thaddy said.

Suddenly the little fellow's face lighted up, then instantly fell again. He sat perfectly still—Wallie perfectly still!—for a moment, and everybody knew a battle was being waged somewhere, out of sight. They all waited. Then Wallie stood out before them, on the sidewalk, and made a speech. His little kilted figure straightened bravely.

"It's the pockets," he began, breathlessly. "I'll give my pockets, so there! I'll give—'em—bof."

But where were they—Wallie's pockets? Not in the little gingham kilt, not one! Everybody looked at everybody

else, and a little smile came up on the horizon. Jeanie held her pencil suspended, waiting. It was Thaddy who came to the tiny one's rescue.

"I know what he means. It's all right. You put it down, Jeanie Prock," he said, loyally. "You put down, 'Wallie Reed, two pockets.' I tell you, it's all right! He's goin' into pants next month, Wallie is, an' Miss Cordelia's goin' to make 'em, an' she told mother she'd have to ask ten cents extry if she put pockets in. There, now!"

"Yes, she did! she did! I did hear her say so," cried Wallie, excitedly. "An'—an'—I'll give 'em to the hungry folks—bof of 'em. I'll give 'em bof."

Jeanie's pencil began to move—that was the only sound. She was "putting Wallie down." The smile had set again behind the horizon. All the little faces in rows, on the doorsteps, were full of grave appreciation. It seemed to be tacitly understood that little Wallie had "given" the most.

The grown-up meeting and the little one on Jeanie's doorsteps in Griffin's Row, joined "sacrifices," and the beautiful price of them all was sent away to Starving India. Who knows how many lives it was to save? If two cents will keep some one alive a day—well, can't somebody find out what little Wallie's pockets did?

Kent's Hill, Me.

Mellin's Food

IT is a good thing to use Mellin's Food in conjunction with the breast; it relieves the mother from excessive strain and also leaves her more free to attend her many household and social duties. It is well for the babe, for Mellin's Food furnishes him with suitable nutritive elements in a digestible form and promotes the healthy growth and development of the infant system. It gives him a diet that is the nearest approach to mother's milk in composition and which is adapted to the infant digestion.

Many mothers take Mellin's Food themselves while nursing, thereby increasing the flow of milk without the bad effects of alcoholic stimulants.

Many mothers give their babies Mellin's Food during the day and nurse the child during the night when necessary. This is a very convenient and satisfactory method. During the day the mother is free to attend to her numerous duties and the child receives proper nourishment at the proper times.

I received sample and books all right, and was much pleased with both. I use the food as a drink myself, as I am nursing twin babies, and was advised to use it by my nurse, as a help to increase the flow of milk. So far it seems to work all right, and I like the taste of it.

MARY H. REMINGTON
Providence, R. I.

I am more than willing to attest the value of Mellin's Food; for since taking it regularly myself, I have been able to supply my baby with plenty of nourishment without the use of a bottle, after having exhausted all other methods of eating and drinking to increase the flow and enrich the quality of breast milk.

Mrs. G. K. NEHER
Albuquerque, N. M.

SEND A POSTAL FOR A FREE
SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

THE SUNDAY SCHOOL

Second Quarter Lesson IX

SUNDAY, MAY 27, 1900.

MATTHEW 13: 24-33.

REV. W. O. HOLWAY, D. D., U. S. N.

PARABLES OF THE KINGDOM

I Preliminary

1. GOLDEN TEXT: *The field is the world.* — Matt. 13: 38.

2. DATE: Autumn, A. D. 28.

3. PLACE: Near Capernaum, on the shore of the sea of Galilee.

4. HOME READINGS: Monday — Matt. 13: 24-33. Tuesday — Matt. 13: 34-43. Wednesday — Matt. 13: 44-52. Thursday — Gen. 3: 1-8. Friday — Matt. 25: 31-46. Saturday — Rev. 20: 11-15. Sunday — Mark 4: 26-34.

II Introductory

Our lesson includes three parables of the incomparable seven. In each, with a few master strokes, the fortunes of the kingdom of heaven are vividly depicted. In the first — that of the Wheat and the Tares — a farmer ploughs his field, and plants "good seed" in the fertile soil. But, under cover of darkness, an enemy goes and sows "tares among the wheat," and, having accomplished his malicious purpose, quietly withdraws. No one suspects the mischief which has been done. The field prospers, the blades spring up, and all promises well until the kernels begin to form, and then comes disappointment. Tares appear — a noxious, degenerate growth; and the servants, perplexed, and remembering that only good seed was sown, inform the farmer, and ask him why tares had sprung up. He promptly replies that they are the work of an enemy. In their impatient zeal the servants are eager to uproot at once the false growth, but are restrained by the quiet remonstrance of the proprietor, who reminds them that the good and bad in the field are so closely intermingled that the wheat would suffer by any violence done to the tares. They cannot now be separated. "Let both grow together until the harvest," and then, at harvest time, the tares shall first be gathered and bundled, and, in order to prevent further mischief, burned; while the valuable wheat shall be garnered for use.

Simple as the parable seems, the disciples failed to comprehend its meaning, and our Lord subsequently expounded it to them: The sower of the seed is Jesus Himself. "The field is the world;" "the children of the kingdom" represent the good seed," and "the children of the

wicked one" the "tares." The malicious enemy, working in the dark, is the devil. The harvest time is the end of the world, when the angels will be sent forth as reapers. All that tempt their fellows and all that do wickedly shall then be separated from the good and be consigned to a "furnace of fire;" while the righteous, no longer obscured, shall shine forth with sun-like radiance in the kingdom of their Father.

In the second parable of our lesson, the astonishing expansion of the kingdom from the smallest beginnings finds illustration in the mustard tree, which, starting as the minutest of seeds, attains a growth large enough to afford a shelter to the birds of the air. Nor is this growth of the kingdom merely external and visible; it is also invisible and vitalizing, as the next parable shows. Like the familiar leaven hidden in the meal, its influence is secret, pervasive and assimilative, transmuting into its own nature the great mass of humanity into which it has been introduced.

III Expository

24. Another parable — "another," because no one parable could describe the kingdom of heaven in its entirety. This parable is "paired" with that of the Drag Net, both illustrating different shades of the same truth. Put he forth (R. V., "set he before them"). — The original term suggests either food (Schaff), or, possibly, a riddle for them to exercise their thoughts upon, and thus fix upon their attention the veiled truth contained in the parable. The kingdom of heaven — the reign of Christ, the spiritual kingdom which He came to establish, and the various aspects of which He illustrates in these seven parables. Sowed good seed — productive and valuable, fitted for food; corresponding to the seeds of righteousness and truth which are implanted in the hearts of those who become members of Christ's kingdom.

25. While men slept — that is, at night; while they were unconscious and unsuspecting of any malicious purpose on the part of their enemy. "The expression is not introduced into the Lord's explanation of the parable" (Cambridge Bible). His enemy came and sowed tares — alluding to an act of malice quite familiar to His hearers; "one so easy of execution, involving so little risk, and yet effecting so great and so lasting a mischief, that it is not strange that where cowardice and malice met, this should often have been the shape in which they displayed themselves" (Trench). The "tares" are a kind of bastard wheat, so closely resembling the true grain that it is difficult to detect it until the kernels form, and yet are so injurious in their effects that they utterly spoil the grain unless picked out before grinding. Dr. Thompson speaks of them as "a strong, soporific poison." Went his way. — Nothing

more was needed. The soil was ready, the seed deceptive, and needed no care — only to be let alone. Moreover, the enemy had withdrawn without being detected.

Trench relates a similar case in Ireland of an out-going tenant who sowed wild oats in the field of the proprietor; and Alford mentions that a field belonging to him, in Leicestershire, England, was maliciously sown with charlock, and that heavy damages were obtained by the tenant against the offender (Schaff). — It makes much for the beauty of the parable and is full of instruction, that wheat and tares are not seeds of different kinds, but that the last is a degenerate wheat. They are only distinguishable when the ear is formed; thus fulfilling literally the Lord's words, "By their fruits ye shall know them" (Trench).

26. Then appeared the tares also — distinguished for the first time when the field was full of promise. "The most fascinating error is seen in its true character whenever its poisonous fruit appears." "So true piety and false hopes are not known by professions — by blades and leaves and flowers — but by the fruit."

In the interpretation of this parable (verses 38 and 39), while the "good seed" are declared to be "the children of the kingdom," the "tares" are spoken of as "the children of the wicked one" — the seed of the serpent, having received his principles into their hearts, and submitted themselves to be governed by them. The two classes are sharply defined, and there is no hint of a third.

27. The servants — not spoken of in the interpretation of the parable. Whence then hath it tares? — The farmer's servants are perplexed and disappointed. They had seen that only good seed was sown, and they cannot account for the evil quality of the crop; they therefore go to the owner with their report and inquiry. In like manner faithful ministers are often perplexed and grieved at the springing-up of some "root of bitterness" in the field of their toil and amid prospects of abundant harvest; and, like the farmer's servants, they lay the case before the Master.

Note: This: Seeing that God and His word are good, it puzzleth men to think how the church and world came to be so bad (Baxter). — The question is often asked, both as respects the world and the church — How did evil enter? (Riddle.)

28. An enemy hath done this. — He does not blame the servants; he does not credit the imperfection of everything human with this mischief; he simply puts the blame where it belongs and brings to light the stealthy malice of the adversary. "The enemy that sowed them is the devil" (verse 39). Wilt thou then that we gather them up? — In their natural impatience at the appearance of the false crop the servants are eager to root it up and destroy it. Dean Stanley, in his "Sinai and Palestine," mentions, in reference to this very darnel (tares) that he observed in several parts "women and children employed in picking out from the wheat the tall green stalks, still called by the Arabs 'zuwan.'"

Doubtless, evil is to be checked and punished alike in the church and in civil society, but it is

Hood's Sarsaparilla
Cures All Blood Humors
America's Greatest Spring Medicine.

not the work of the rulers of either to extirpate the doers, to "stamp out" a party, or be "the savior of society" by the massacre of defenceless thousands. Below the surface there lies the latent truth that, by a spiritual transmutation, which was not possible in the natural framework of the parable, the tares may become the wheat. There is no absolute line of demarcation, no separation one from another until the time of harvest. What the parable condemns, therefore, is the over-hasty endeavor to attain an ideal perfection, the zeal of the founders of religious orders, of Puritanism in its many forms, yet more of the persecutors who have thought that they were doing God service. It would have been well if those who identify the tares with heretics had been more mindful of the lesson which that identification suggests (Plumptre).

29. **Nay, lest ye . . . root up also the wheat.** — The husbandman is wise; he can bide his time. The roots of the false and the true are so closely intertwined that the wheat might suffer if the tares are rudely torn from its side; and the wheat is precious. So upon the evil and upon the good He causeth His sun to rise and His rain to fall, without discrimination.

Ought not the wicked to be destroyed from the face of the earth? Why are they permitted to exist? Does it not almost make atheists of us to see how God permits them to live and prosper? No; for the permission is for them to live to develop; and so God will not eradicate them out of the earth, and good men must not expect to be able to persecute them to destruction (Whedon).

30. **Gather first the tares.** — Judgment may be delayed, but it will surely come. The righteous and the wicked may be intermingled now, but separation will be made, and the first step will be to assemble the wicked. In this final harvest "the angels are the reapers" (verse 41). **To burn.** — The tares are noxious and worthless, fit only for burning in "the furnace of fire" (verse 42). **Into my barn.** — The valuable and wholesome grain is to be saved, and laid up in the granary for future use. In the interpretation (verse 43) a far better fate awaits them: "then shall the righteous shine forth as the sun in the kingdom of their Father."

The contrasts are awful and solemn in this lesson — the unclouded radiance and splendor of the righteous, bursting forth with a glory like that of the sun, and the lurid flames of the penal furnace with its consuming fires and unending anguish. The righteous now are God's "hidden ones," but a day of manifestation awaits them.

31. **Another parable** — the third of the series. **Like to a grain of mustard seed** — variously identified (1) with the Khardal, or Turkish mustard (*Salvadora Persica*), whose seed was used as a substitute for mustard, the grains being smaller than those of black pepper; and (2) the *Sinapis Nigra* or *Orientalis* — a shrub bearing pods, the small round seeds of which were used by the Jews as a proverbial expression for the smallest thing conceivable.

32. **The least of all** (R. V., "less than all") seeds — not strictly so, but popularly or proverbially so, it being the smallest seed used by the Jews for gardening, and certainly the least when judged by its product; no other tree of the size of the mustard sprung from so small a germ. **The greatest among herbs** (R. V., "greater than the herbs") — "belonging to a higher order of vegetation" (Plumptre). **Becometh a tree** — "shooteth out great branches" (Mark); "waxed a great tree" (Luke). The size, of course, is only relatively great — great for so small a seed — from seven to ten feet. **So that the birds . . . come and lodge** — sufficiently large to afford shelter for the birds. Tristram notes that linnets and goldfinches are very fond of the seeds. The parable teaches, of course, the wonder-

ful growth of the kingdom from small beginnings (See Illustrative).

33. **Another parable** — the fourth, and related to the preceding as showing the inner growth of the kingdom, while that exhibited its external aspects; contained also in Luke (13:20-21). **Like unto leaven** — the piece of sour dough, used in those days for fermenting purposes. Says Abbott: "Leaven, being itself corrupt, and leavening by a process of corruption, is usually in the Bible a symbol of evil (Matt. 16:6; 1 Cor. 5:6-8; Gal. 5:9), and, perhaps for this reason, was generally excluded from the offerings under the Old Testament (Exodus 13:8; Levit. 2:11). Pre-millennarians therefore interpret this parable as symbolizing the growing and intensifying evil in the world until Christ shall appear, in His second advent, for its removal. But it is difficult in that case to understand how the kingdom of heaven can be likened unto it. If the leaven be taken as representing evil, it more correctly describes the progress of the kingdom of Satan than of God. The truth is, that the leaven is here used in a purely parabolic sense, and its mode of operation is especially emphasized. **Which a woman took.** — The scene is taken from domestic life, and the appropriate sex is therefore the actor. **Hidden in three measures of meal** — or an ephah, a usual amount for baking. Many of the earlier commentators found a mystery in the use of "three" — Augustine imagining a reference to the human race as descended from the three sons of Noah; Jerome and Ambrose fancying an allusion to the three-fold constituency of man, as body, soul and spirit. Happily such subtleties have no attraction for modern interpreters. **Till the whole was leavened** (R. V., "till it was all leavened"). — So the kingdom of heaven, hidden within the mass of humanity, "will continue to operate silently, penetratively, diffusively, transmutatively, assimilatively, till all mankind shall be brought under its converting influence" (Morison).

IV Illustrative

1. **Why like the wheat and the tares.** — Our Saviour teaches here: 1. That hypocrites and deceived persons must be expected in the church. 2. That this is the work of the enemy of man. They are not the work of Christianity. The Christian religion never made a hypocrite; nor is there a hypocrite on the face of the earth whose principles and practice it does not condemn. 3. That all hope of removing them entirely would be vain. 4. That an attempt to remove them entirely would injure real Christianity by causing excitements, discord,

and hard feelings even among Christians. 5. That He will separate them at the proper time. There is no doubt that it is the duty of the Church to attempt to keep itself pure, and to cut off gross and manifest offenders. Those are referred to who may be suspected of hypocrisy; who so successfully imitate Christians as to make it difficult or impossible for man to distinguish them (Barnes).

2. **Why like the mustard seed.** This parable, like most others respecting the kingdom of God, has a double reference — general and individual. 1. In the general sense the insignificant beginnings of the kingdom are set forth; the little Babe cast in the manger at Bethlehem; the Man of Sorrows, with no place to lay His head; the crucified One; or, again, the one hundred and twenty names who were the seed of the church after the Lord ascended; then we have the kingdom of God waxing onward and spreading its branches here and there, and different nations coming into it. 2. The individual application points to the small beginnings of divine grace; a word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls all thoughts, all passions, all delights, to come and shelter under it (Alford).

Why like the leaven. — Because the latter is a foreign power, not merely an awakening of life dormant in the dough; it brings new life with it; it is hidden in the dough; it does its work secretly, silently, by a process of fermentation and agitation; it is itself that which the dough is to become. The parable is historically illustrated by the progress of Christianity in the world, which proceeds from the Bread which came down from heaven, and mingled with our common humanity, came not with observation, being unrecognized as a divine life-giving force by Jew or Gentile; it permeates all society; has won its way by a process of agitation; and has proceeded from the interior outward; and by a process of infection, or contagion of beneficent influence, is leavening all society — governments, commerce, social customs as well as church organizations and the professed disciples of Christ. It is illustrated in the history of every Christian soul, for Christ is hidden in the soul and becomes the secret source of its life; He gradually and silently pervades the whole being until the whole is leavened. Further, each true Christian, leavened by Christianity, operates as leaven upon his neighbor (Abbott).

When life is full of power its current is apt to run broken, like the river just above the mill.

The Children All Say



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General Conference

[Continued from Page 621.]

ers and of being subsequently elected to the office of Bishop. One listener remarked that "Graw was stampeded on the woman question."

In order to clear the way for other matters, the report of the commission on organic law was made the special order for tomorrow immediately after the reading of the journal, with Dr. Leonard in possession of the floor. He had worked like a Turk to obtain recognition while the debate was in progress, but for some unaccountable reason did not succeed until it was too late to make his speech.

After recess Bishop Foss took the chair and introduced Bishop Thoburn, who read the report of his work in India. He described the rapid increase of the work in India and the need of additional workers and more money. Special mention was made of the visit to India of Bishop Foss and Dr. Goucher and the beneficial effects of their tour of inspection. This report is entitled to more consideration than can be given in this place, and will be treated separately. At the conclusion of Bishop Thoburn's report Dr. Buckley offered a resolution expressing the sympathy of the Conference with Bishop Thoburn in his work and his ill health, and expressing the hope that he would speedily recover.

Bishop Hartzell of Africa was introduced, with the happy remark on the part of the presiding Bishop that Bishop Hartzell would make his first quadrennial report. He was greeted with applause. He gave a very comprehensive report of the condition of the mission work in Africa, much of which has been printed in fragmentary form already. He impressed the Conference with the masterful way in which he had gathered up the enterprises started by Bishop Taylor and wrought them into a harmonious whole under the management of the Missionary Society. Like the report of Bishop Thoburn, the report of Bishop Hartzell will be treated separately.

At the conclusion, Dr. J. W. E. Bowen presented a resolution very complimentary to Bishop Hartzell, which was read by a standing vote. Before Dr. Bowen introduced his resolution the Conference arose and sang "All Hail the Power of Jesus' Name," by request of the presiding Bishop.

Ninth Day

Dr. J. W. Butler, of Mexico, conducted the devotions at the opening of the session Friday morning.

Bishop Fowler was the presiding officer of the day.

After the reading of the journal the consideration of the report of the commission on organic law was resumed. Soon the Conference was again in the agony of another debate on the admission of women to the Lay Electoral Conferences. It was really a continuation of the discussion of the preceding day. Dr. Leonard had the floor. He favored the admission of women. Daniel Halleron, of New Jersey, thought the woman question had been unnecessarily injected into the discussion of the organic law question. Dr. C. W. Smith, of Pittsburgh, moved to defer the consideration of the paragraph under discussion for four or five days. There ensued another debate on the motion to defer. A number of pointed speeches were made, most of the speakers favoring the motion. H. M. Hamill, of Illinois, opposed postponement because the laymen would not have a chance to vote on the new constitution in the Annual Conferences. The motion to defer carried.

There was opposition to the provision that the Lay Electoral Conferences should

be held on the second day of the Annual Conference at 10 o'clock. This paragraph was altered so as to provide that the Lay Conferences should be held at the seat of the Annual Conference on the first Friday, the hour not being specified.

Dr. C. W. Smith moved that all portions of the organic law which had been referred or deferred should be considered by a committee of fifteen to be created for that purpose. It was carried. This action led to a very exciting debate. Gov. Shaw, of Iowa, moved that the members of this committee be elected by the delegates of the several General Conference districts instead of being appointed by the chair. In a very gentlemanly manner the Governor suggested that the Bishops might have ideas of their own, and that they might appoint a committee in sympathy with those ideas. Dr. Buckley, in a speech in defense of the custom of having the Bishops appoint the committees, said that while some of the individual Bishops may be open to criticism in the matter of appointing committees, he had the greatest confidence in the entire board. He made the point that no one Bishop made the appointments, but that such matters were attended to by the entire board, it being the understanding that any action of the Conference requiring the "chair" to appoint meant the entire board of Bishops. Dr. S. Parkes Cadman spoke in refutation of the charge made by Gov. Shaw by implication that the Bishops resorted to the methods of the machine politician in appointing committees to have charge of matters in which they were directly interested. The motion of the Governor was tabled, and the Bishops will appoint.

After recess, Dr. Leonard reported for the committee created to consider the matter of consolidating the Freedmen's Aid Society, Board of Church Extension, and Home Missions department. The committee recommended that a special commission, consisting of six ministers, six laymen, and three Bishops, be created to study the matter of consolidation. On motion, the scope of this commission was broadened so as to include all of the benevolent societies. The report was adopted, and thus consolidation has been disposed of for another four years. This commission will study the matter for the next three years, and at the end of that time will make their conclusions known through the church papers, so the matter will get well before the church before the next General Conference.

Dr. Bovard, of California, asked for the moral support of the General Conference in the efforts of the California Methodists to secure the repeal of an iniquitous law in that State that requires the churches of the State to pay about \$240,000 in State taxes. The Conference voted the required moral support very promptly.

Tenth Day

Saturday had been designated as the day when the committee on Episcopacy would report the number and names of the Bishops to be retired and the number to be elected. The candidates and their friends, however, were doomed to a disappointment, because the Conference decided to consider other matters.

Bishop Vincent presided. Dr. A. H. Tuttle, of Newark, conducted the opening devotions. After the reading of the journal the Conference resumed consideration of the organic law. It was thought that the reference of certain controverted sections would enable the Conference to go on smoothly, but it was not so ordained by the debaters and chronic objectors. That portion of the organic law which defined the qualifications of Bishops caused debate.

Dr. Elliott, of Pennsylvania, moved an alteration that would make it possible for others besides traveling elders to be elected to the office of general superintendent. This change opened up the possibility of a layman being elected to the office of Bishop. It was vigorously opposed, and the proposed change was defeated.

A provision that a member's seat in the Conference could not be challenged by less than six persons, was debated. J. P. McClelland, of New York, insisted that one person should have the right to challenge. However, the proviso requiring six was adopted.

Then came the old question of separate houses for ministers and laymen. The debate was over a paragraph providing for votes by orders in all matters requiring changes in the Discipline. Dr. Neely was very emphatic in his convictions that all distinctions between the orders should be blotted out. Dr. Buckley was not in favor of two houses, but he thought the Conference should provide for a vote by orders in all matters relating to changes in the Discipline and touching the character and duties of ministers and members. R. S. Douglass, of the New England Southern, was on the floor a number of times, and was very determinedly opposed to the paragraph as it stood in the organic law under consideration. James B. Kent, of Northwest Indiana, opposed the vote by orders. Albert J. Wallace, of California, argued that the Conference was all one body, and that a vote by orders was unnecessary. At length a motion by Douglass of New England was perfected and adopted, which changed this paragraph so it provides that a separate vote shall be taken on any question when one-third of either order of delegates present and voting asks for it.

The organic law was made the special order for Monday after the reading of the journal.

After recess Dr. Leonard offered a resolution endorsing the generosity of Methodists in contributing toward the relief of the

AT A SEWING SOCIETY

Lady Gets Funny on a Harmless (?) Drink

"Our Sewing Society meets every week to sew and we always have lunch. Just as sure as I take a cup of coffee I act so silly and say such absurd things it seems as though I were intoxicated. I feel so ashamed of myself, but cannot help it. My heart will go like a triphammer and I am invariably kept awake half of that night. So I thought I would take my Postum Food Coffee the next time, and you should have heard the names they called me, 'old maid,' 'crank,' etc. But before the lunch was through, Postum had more than one convert and those who tried it were delighted. They had heard of it, but had no idea it was so good.

"I have given a great deal of Postum away to friends, just to convince them how good it is and they invariably adopt it. There are so many people who cannot drink coffee without it distressing them and Postum Food Coffee seems to be exactly the thing. Postum and I have been old friends for years. I began the use of it when it was first introduced, four or five years ago. At first I thought I could not use it, for the way I made it, it was so flat and tasteless, but when I found out that it simply required long boiling, the old trouble disappeared and we always have an elegant cup of coffee when we make Postum right." Send postal card to Postum Cereal Co., Ltd., Battle Creek, Mich., for the name and address. Put a small piece of butter the size of two peas in the pot, to prevent it boiling over.

famine sufferers in India, and urging a continuation of this liberality.

Dr. Buckley, as chairman of the committee on Episcopacy, reported that the committee was not ready to report, and asked until Tuesday in which to make the report. The request was granted, and the action of the Conference in fixing Monday as the day for beginning the elections was reconsidered and the time fixed for Tuesday.

The committee on order of elections reported in favor of a two-thirds majority for the election of Bishops; no open nominations for the other officers, and in favor of a modified form of the Australian blanket ballot. The form of ballot recommended consists of four sections, each one to be used separately. The first is for Bishops exclusively, the second for all the book agents, the third for all the secretaries, and the fourth for all the editors. A debate arose over the rule requiring a two-thirds majority to elect a Bishop, and while the debate was at its height the Conference was adjourned by expiration of time. The doxology was sung, and the Conference went to dinner leaving the report hanging in mid-air.

Eleventh Day

[By telegraph.]

When the Conference adjourned on Saturday, a number of important matters were left unfinished, chief among them being the report of the committee on order of elections. Monday found the Conference in a state of relaxation and restlessness, due to the excessive heat and the postponement of the elections. There was a poor attendance during the devotions, which were conducted by Rev. John T. Riley, of Oklahoma.

Bishop Fitzgerald was the presiding officer of the day.

After the disposal of incidental matters, Bishop Hurst submitted a proposition relative to the selection of representatives to the Ecumenical Conference on Missions, to be held in London in 1901. It was to the effect that the Conference create a commission consisting of one member from each General Conference district and one at large, who, with the Bishops, shall have power to name the delegates of the Methodist Episcopal Church to this Conference. On motion of Dr. King, the Conference ordered that the district representatives be chosen by the delegates from these districts. The plan was then accepted.

A proposition to allow delegates to invite their friends to sit in the vacant seats in the elections assigned to the various delegations

was discussed and then declared out of order, it appearing that the Conference had taken action of a contrary nature on Saturday.

The first debate of the Monday session occurred over a resolution presented by Rev. A. B. Rich, in behalf of the Erie Conference. The purpose of the resolution was to stop the use of the profits of the Book Concern for General Conference expenses, subsidies, etc. Dr. Eaton favored the spirit of the resolution, but hoped, if it was carried into effect, that the Conference would provide some way for accomplishing the purpose designated. He claimed that whatever the Book Committee had done in such matters had been by direction of the General Conference. Dr. Curtis arose to defend the Book Committee from the charge that the Committee had loaned money for General Conference expenses which had not been paid back. He mentioned several instances in which loans had been repaid, and declared that nothing of that kind had occurred within the last eight years. William Gorst, of the North Nebraska Conference, defended the subsidized papers on the ground that it is the supreme mission of the Book Concern to publish books and periodicals for the education of the church. At length the matter became entangled with amendments, and was soon disposed of by being tabled.


The Conference resumed consideration of the proposed organic law. There was decided opposition to the first paragraph in Art. X., which provides that the General Conference shall not revoke, alter, nor change, our Articles of Religion, nor establish any new standards or rules of doctrines. Dr. Buckley took the ground that the Articles of Religion do not contain some doctrines that are distinctly Methodist, and was opposed to action preventing the possibility of a change. The unwritten creed which he designated contained the doctrines of the witness of the Spirit; future punishment, depravity of mankind, the vicarious atonement, and the probationary character of this life. On his motion, the whole section was referred to the special committee created to consider all portions of the organic law that were challenged.

A resolution asking for a Bishop for Europe, was referred to the committee on Episcopacy.

Provision was made for lay delegates to an emergency General Conference.

The report of the committee on Order of Election was taken up as a special order, and was furiously debated, the principal points being the number required to elect and the method of making nominations. The Conference decided that a majority of two-thirds should be required to elect a Bishop and an ordinary majority the other officers. There will be no open nominations. When the chair declares that nominations are in order, names will be sent to the secretary, and he will read them. This plan was followed at the Cleveland Conference.

A debate arose over the election of an editor for the *Northern Advocate*, which resulted in the portion of the report relating



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to the election of editors being recommended to the committee.

The rules were suspended, and the committee on Book Concern made two reports. One provided that the Book Concern at New York should furnish duplicates of electrotypes for the mission press at actual cost, and was adopted. The committee recommended that the *Northern Christian Advocate* be published by a special commission selected from the adjoining Conferences, provided a guarantee be given the church against loss. The committee stated that this recommendation was designed as a precedent for the Conference to act upon to aid in disposing of the other subsidized papers. This part of the report was made the special order for Tuesday immediately after recess.

Dr. Buckley, chairman of the committee on Episcopacy, made an important report for his committee. All the Bishops were declared effective, with the exception of Bishops Bowman and Foster, who, the committee recommended, should be continued in the relationship they now occupy, and be considered the objects of the veneration and loving care of a grateful church. A motion to recommit was overwhelmingly lost. Dr. Buckley announced that the reports of the committee touching the administration and characters of the Bishops, and

[Continued on Page 632.]

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THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Norwich District

Burnside.—The probationers' class has been faithfully cared for by the new pastor, Rev. W. J. Smith, and at the recent communion 15 persons were received into full connection; 5 of the probationers had moved, transferring their relations to other charges; this accounts for 20 out of the 21 who constituted the class organized by the former pastor. At the recent election of officers by the Sunday-school, W. S. Jarman was unanimously re-elected superintendent. Miss Mary Forbes, one of the old substantial members of this church, tried and true, had a shock while returning from church on a recent Sunday morning. That she may soon be restored to health and to the activities of the church, is the earnest prayer of many Christian hearts.

Stafford Springs.—Rev. J. S. Wadsworth and wife are in Chicago attending the General Conference and enjoying reunion with their many friends in that vicinity. The church has secured the services of Rev. Charles S. Davison, son of Dr. J. C. Davison, for twenty-five years a missionary in Japan, to supply the pulpit and take full charge of the pastoral work during the pastor's absence. Mr. Wadsworth expects to return about the middle of June.

South Manchester.—In view of Dr. Bartholomew's election as delegate to the General Conference, his church most generously voted to him the month of May and arranged for the supply of the pulpit. Rev. S. B. Forbes, of Hartford, will supply for three Sundays, and on Memorial Sunday Presiding Elder Bates will fill the pastor's place in addressing the Grand Army veterans who will attend the church in a body.

Mashapaug.—The pastor, Rev. C. E. Bromley, has been invited to deliver the Memorial Day address at the Grand Army celebration, May 30. The church has adopted the weekly-offering system for its finances, and the outlook for the year's work is encouraging.

Personal.—The many friends of Rev. F. L. Hayward are pleased to hear of his return from the West as indicated by his recent transfer to the East Maine Conference. His faithful work in four pastorates on the Norwich District made for him many friends, both among the ministry and laity, who rejoice in his continued efficiency and prosperity.

SCRIPTUM.

Brockton and Vicinity

Brockton and Vicinity Preachers' Meeting.—At a meeting held May 7, Rev. J. N. Patterson was elected president to fill the unexpired term of Rev. H. D. Robinson who has moved to Mansfield. Rev. John Pearce read a most excellent paper on "The Resurrected Body."

Brockton, Central.—May 6, Dr. Kaufman received 1 on probation and 2 by certificate.

Brockton, Franklin.—This church has just published a fine directory. Under the leadership of Rev. J. N. Patterson the society is advancing. The writer of the brief history of the church says: "With a good location in the midst of a growing population, Franklin Church looks forward to a career of enlarged growth and prosperity."

North Easton.—Miss Jennie Shepardson has been invited to deliver an address before the Sunday-school Association, at a convention to be held in the Park St. Church, Boston, some time in May. Miss Shepardson has been engaged as an evangelistic singer for the Association.

Cochesett.—Friday evening, April 17, Mr. George H. Evans delivered a lecture on geology before the Epworth League. Rev. O. A. Farley is constantly improving in health. He thinks that he will be able to supply for some of his brethren during the vacation season.

East Bridgewater.—Rev. John Pearce, one of the delegates from the New England Southern Conference to the Ecumenical Missionary Conference held in New York, finds it difficult to express his appreciation of that great gathering. It was an object lesson of wondrous power.

Whitman.—April 18, the Neighborhood Conference of evangelical churches of Brockton and Vicinity was held with this church. The topics discussed were: "The Family," and "The Federation of the Churches for the Futherance

of Practical Righteousness." April 19, Miss Jennie Edson, of Haverhill, sister of Judge Edson of this town, under the auspices of the Literary department of the Epworth League, gave an intensely interesting lecture on "Bird Life." Mr. Benjamin Hodgson and family have removed to Marion, Mass. For more than a decade Mr. Hodgson has been an efficient worker in this church.

Holbrook.—Rev. W. J. Kelly has recently received 2 on probation, 1 by certificate, and baptized 1. On the evening of May 1 he was the recipient of a May-basket of generous proportions, filled with substantial remembrances. On Friday, April 27, Miss Susan Armstrong, a useful member of this church, suddenly died. Her funeral took place from the church, Monday, April 30, the pastor officiating, assisted by Rev. S. T. Patterson, of Stoughton, and Rev. George E. Brightman, of Whitman. A short time ago Miss Armstrong's mother was baptized by Pastor Kelly.

Campello.—Friday evening, April 27, the Brockton Business University Alumni held a very successful meeting. Rev. H. B. Cady gave a lecture on "A Trip to Ireland," of which the local papers speak in high terms. The Epworth Union is to be held with this church May 14. During the past few months 19 husbands and their wives have been converted on this charge.

Plymouth.—The fine residence of R. S. Douglass, on Court St., has been purchased by B. J. Connolly, of Boston, who will occupy it as a summer home. It is a matter of deep regret that Mr. and Mrs. Douglass are to leave this place in a few months. They have lived here many years, and have been prominent in social and religious circles. Mr. Douglass is one of the lay delegates to the General Conference. We understand that Mr. and Mrs. Douglass will make their new home in Auburndale, Mass.

South Braintree.—Rev. J. S. Bell is happy in his new field, and the people are highly appreciative of the work of their pastor. Two have been received by certificate.

Bridgewater.—May 13, Rev. N. C. Alger received 1 on probation and 13 by certificate. The year opens with every indication of success.

Rockland, Hatherly.—The Epworth League celebrated the eleventh anniversary, May 16. Rev. George E. Brightman, of Whitman, delivered the address, taking for his subject, "Twentieth Century Epworth Leaguers."

Personal.—Rev. S. Hamilton Day and wife, of Greenville, Penn., have been visiting former parishioners in this vicinity. G. E. B.

Providence District

Pawtucket, Thomson Church.—Sunday, May 6, at 3 P. M., a memorial service for the late Mrs. Florence Norton Hood, wife of the pastor, Rev. W. Lenoir Hood, was held under the direction of a committee of the church. There was a large attendance of parishioners and friends. The exercises consisted of singing by the congregation; reading of the twenty-third Psalm, with comments, by Rev. George J. Bloomfield, Weeden Street Congregational Church; prayer by Rev. Charles A. Stenhouse, First Church; biographical sketch of Mrs. Hood's life by Rev. John H. Newland, Embury Church, Central Falls; singing by Junior Epworth League of which Mrs. Hood had been superintendent; original poem read by Miss Evelyn Short; anthem by the choir; memorial address by Rev. Dr. Bass, presiding elder of the district; prayer by Rev. Whitman L. Wood, Woodlawn Baptist Church; singing, "Asleep in Jesus," by congregation; benediction by Dr. Bass. Mrs. Hood's last words were a comment on the twenty-third Psalm and an expressed desire to continue her work, if possible in the future life, among the children. Dr. Bass gave a fine analysis of Mrs. Hood's character, following the biographical sketch by Mr. Newland.

Pawtucket, First Church.—A very cordial reception was tendered the pastor, Rev. C. A. Stenhouse, and family by this church and congregation, under the direction of a committee of which Mrs. Rhodes, president of the Ladies' Society, was chairman. Very hearty words of welcome were uttered by the different speakers, among whom were C. C. Burnham, A. J. Nickerson and Henry Slaney. The ushers, led by Mr. Arthur K. Allen, presented the company to the pastor and Mrs. Stenhouse and Mr. and Mrs. Lewis A. Miner together with the officers of the Ladies' Society who assisted in

receiving. Cake and ice cream were served. The Ladies' Society has thoroughly renovated the parsonage and newly carpeted the main part of the house. An elegant parlor suite has been placed in the parlors. Several hundred dollars were expended. A thorough renovation of the church edifice is about to be made under the direction of the trustees.

Wickford.—The new pastor, Rev. Will F. Gelsler, found a hearty welcome awaiting him, and a prosperous year no doubt is opening from present indications. Rev. Mr. Fischer, the evangelist, is abundant in labors and a great aid to the pastor in his work here. When Mr. Fischer was pastor of this church a very large revival resulted from his labors, and of course, as he now resides here, he has much influence which he is glad to exert in behalf of the pastors coming to serve this delightful people. Mr. Fischer, after a remarkably successful winter's work, is ready now for any Sunday calls wherever he may be desired during the summer.

Hills Grove.—The whole Conference will be glad to learn that Rev. and Mrs. Elijah Smith and family are in their new field of labor. The very serious results from severe illness which for a while threatened have been overruled by Him whose they are and whom they serve. The people here are very kind and sympathetic, and will do everything to make the new pastorate most useful and successful.

Providence Preachers' Meeting.—A very sweet-spirited discourse on Christian Perfection was given before this body on Monday, April 30, by Rev. C. H. Ewer. The theory advanced was that progress toward maturity is a theory more nearly in harmony with the facts according to

TWO NEW YORKERS

One Gives the Other a Handy Lift

Mr. E. C. Hazard, one of the oldest and best-known wholesale grocers in New York, has for many years given his attention to the preparation of fine food delicacies. He has a farm and experiment station down on Staten Island, where the famous Shrewsbury Ketchup, Burnt Onion Sauce, Shrewsbury Mushrooms and other delicacies are prepared in a most skillful manner.

One evening last autumn while on his way home, Mr. H. sat with one of the officials of the N. J. C. railroad, who seemed to be living with one foot in the grave—stomach so badly disordered that nothing would digest. It seemed only a question of a few weeks, at most, when death would come.

"Mr. Hazard insisted upon taking the gentleman to his house and giving him a package of Grape-Nuts breakfast food which is manufactured by the Postum Cereal Co., at the pure food factories at Battle Creek, Mich., a food which Mr. Hazard had been using at his own table for a long time, greatly to his benefit.

"He told the gentleman that he could get well in a few weeks by the use of perfectly prepared food of this sort, and would never forget the day when he first tried Grape-Nuts. The prediction came true; the official is not only alive today, but is in better health than he has experienced for many years, all of which he attributes to the use of Grape-Nuts and from the advice of Mr. Hazard." There are two reasons for this; in the first place, Grape-Nuts are made from certain selected portions of wheat and barley that contain phosphate of potash and albumen which nature uses in the human system to make up the gray matter in the brain and nerve centres throughout the body.

The nervous system directly controls the digestive machinery and the brain controls the working and money making power. Mr. Hazard knows this, from his knowledge of foods and from his own experience with Grape-Nuts. Therefore when he took the railway official in charge, he knew exactly what he was doing, and the result proved the correctness of his knowledge.

John Fletcher and in harmony with teachings of John Wesley. Mr. Ewer seemed to carry the sentiment of the meeting with him to his conclusion. Monday, May 7, a paper on the perfect law of Jesus Christ was given by Chaplain Nutting, and elicited a lively discussion.

East Greenwich Academy.—The Philognothians won a signal victory over the Providence High School Classics in debate, Friday evening, April 27. The question was, "Resolved, That an Anglo-American alliance would be beneficial to the United States." The Philos took the negative (Hobson's choice), but overwhelmed their adversaries, to the chagrin of the large Providence party who had come down to see a walk-over. In athletics the institution is winning much notice also.

Methodist Social Union.—The Methodist Social Union of Providence and vicinity met Monday evening, April 30, in Masonic Temple. It was one of the best attended meetings yet held, and two addresses of unusual excellence were delivered by President Faunce of Brown University and Rev. Edmund S. Rousmaniere, D. D., rector of Grace Church. The former spoke on the "Social Message of Christianity," and the latter on a phase of "Christian Unity." The banquet was by Caterer Williams, and music was furnished by instrumentalists and vocalists of repute. One striking remark of President Faunce is worth thinking about: "Alexander Selkirk on his lonely island could not have been a Christian."

Providence, Cranston Street.—The Epworth League gave the returning pastor, Rev. C. H. Ewer, a fine reception in the vestry, which was tastefully trimmed for the occasion. An address of welcome by Miss Edna Gay, an appropriate response by the pastor, followed by a collation and social hour, made a very pleasant evening.

Newport, Swedish Church.—The members of the church, Annandale Road, gave a very hearty reception and welcome to the pastor, Rev. Henry Olsen, who returns for the second year of his second term as pastor of this church. The address of welcome was given by Mr. C. E. Lindh, president of the Epworth League, to which the pastor responded in appreciative words of thanks.

Providence Deaconess Home.—A supper and sale for the benefit of this excellent cause was given in Mathewson St. Church recently under the direction of ladies from the several churches of the city. The music furnished was of excellent quality—the Gelbel Quartet and Master Raymond Havens, a wonderful little piano player only eight years old. The net proceeds were quite satisfactory.

Berkeley.—This charge has been quietly gaining strength and has just closed a year of very good work. A parsonage has been furnished for the first time in years. A large part of the debt has been provided for, the church membership has been increased by 18, two-thirds of whom came in by probation. Rev. W. A. Gardner is pastor.

Providence, Asbury Church.—The new pastor, Rev. R. S. Moore, has had a hearty welcome to his new field of labor after a very successful three years' pastorate in Middletown, R. I. Mrs. Moore was a critic teacher in this neighborhood before her marriage, and one of her pupils, Miss Marion Cooper, is very prominent among the young people of this church. The parsonage has been moved to a house on Olney St., No. 84. Mr. Moore has taken up the work of completing the liquidation of the debt.

Providence, Washington Park.—Rev. H. S.

Ridgway enters upon his work with great enthusiasm and much promise of success in this field.

Mansfield.—The work here opens well, and the new pastor, Rev. H. D. Robinson, and his family have had a large public reception and most enjoyable welcome. Mr. Robinson is greeted by large congregations which appreciate the able discourses he has been delivering. The people have manifested a heartiness toward the pastor and his family which promises to make this an ideal pastorate.

Newport, First Church.—Rev. Thomas E. Chandler, transferred to this church from the New England Conference, has entered upon his work with many things already indicating a successful year. A deep religious interest prevails, and the audiences are increasingly large. A large company was present at the formal reception tendered the pastor and his family and offered most cordial greetings and welcome. The Sunday-school room was elaborately decorated. Across the entire rear portion of the room three broad sweeping arches had been thrown from pillar to pillar, giving a very rich effect to the three massive windows of beaten glass, the middle one of which was surmounted by the word "Welcome." Rugs, chairs, an open fireplace, palms and potted plants everywhere, together with flags festooned upon the walls, and a brilliant display of colored electric lights, produced a unique effect. Dr. Frederick Bradley presented Mr. and Mrs. Chandler and their little daughter Elizabeth to Mr. W. D. Bartley, who acted as chairman of the evening. Local clergymen were present, among whom was Rev. C. Harley Smith, of Thames St. Church. The arrangements were in charge of a committee of which Mr. Herbert Wilson was the first. The *Newport News* gives a very full account of the Easter sermon by Mr. Chandler, with his picture, and it is evident from the reports published that he has made a very happy impression on this conservative and very intelligent people.

East Weymouth.—On Friday evening, May 4, a reception was given the pastor, Rev. J. H. Allen, and his family. It was tendered by the Opportunity Circle of King's Daughters, assisted by the Young Men's Social Union. The church parlors were made very inviting by a liberal use of flowers, palms, and other decorations, especially the ladies' parlor, where the pastor and his family, assisted by Mrs. Ann E. Bates, president of the Circle, and Mr. Wallace Whitton, vice-president of the Union, received the members of both church and congregation. A light lunch was served during the evening at small tables, presided over by the young ladies. Excellent music assisted in making an enjoyable evening. The parsonage has recently been wired for electric lights, and is made a church home for all by the pastor and his family.

Newport, Thames St.—The first communion administered by the new pastor, Rev. C. Harley Smith, proved a very impressive and spiritual occasion; 5 persons were baptized, 5 received by certificate, and 14 on probation. This was a good beginning for the new Conference year. A cordial reception and welcome was extended to the pastor and family on the evening of May 4. An energetic committee having arranged a pleasing program, it was successfully carried out. The handsome Sunday-school room was prettily decorated, and with the aid of numerous lamps, chairs, rugs, tables, bric-a-brac, etc., was made to look more like a parlor than the chapel of the church. There was also a profusion of plants and flowers, making the room a bower of beauty. The exercises were of a high order and included addresses by representatives from the different denominations, solos by Miss May Titus, and welcomes from the church and League. Music was furnished by the 7th United States Artillery orchestra of twelve pieces. A collation was served during the social hour that followed. Mr. Smith made a pleasing response to the words of welcome, and he and his wife were introduced to some 250 to 300 people present. It was one of the pleasantest gatherings of the kind ever held in this church. The General Assembly of Rhode Island was asked to grant authority to sell the old parsonage on Spring St. so as to enable the society to secure a more desirable location for the pastor's home and study, and Senator Horton secured the passage of the bill without opposition. A number of years ago Miss Susan E. Magner (now Mrs. Daniel B. Fitts) gave to this church a dwelling at 92 Spring St., which was used and known as the parsonage, or

the "Susan E. Magner Parsonage." The bill was introduced in compliance with Mrs. Fitts' wishes and desire that her pastor might have a quieter place of residence, the conditions of the street as a residential part of the city having changed entirely. Mr. Smith, who has made a very favorable impression upon the church, will at some time near by have a new home.

Providence, Trinity Union.—Rev. E. C. Bass, D. D., presiding elder, conducted the communion service in this church, May 6, and preached in the evening. The pastor, Rev. A. J. Coultas, one of the delegates to the General Conference, is away attending to that important work. Mr. Coultas has promised the Providence Preachers' Meeting that he will deliver an address on his return embodying his impressions of the work done or attempted to be done. A

Continued on page 634.]

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General Conference

[Continued from Page 629.]

the number to be elected, would be reported Tuesday morning.

Flash Lights

— "Women doubt as much as men do." — Bishop Vincent.

— "Your only safety lies in moving Bishops." — Dr. Leonard.

— "A limited knowledge of Scripture has betrayed many a man." — Dr. Buckley.

— "It is to be presumed that those who come after us will have some sense." — Gov. Shaw.

— "We do not want any full members. We want members in full connection." — Dr. Benton.

— "The woman is coming, and she will soon be here." — Dr. Leonard.

— "Bishop Bowman's face looks very much like the thirteenth chapter of First Corinthians." — Dr. Hoss.

— "Let us make the constitution what it ought to be, then ask the ministers to endorse it." — Dr. Potts.

— "Your point of order, my brother, reminds me of a point in a river called Point No Point." — Dr. Graw.

— "Africa in America must rise with a mighty faith and lay hold of Africa beyond the seas." — Bishop Hartzell.

— "The hour has struck that demands for the world the man with the heart of fire." — Rev. Richard H. Gilbert.

— "There is one thing about the Baltimore Baptists — they cannot stand hard doctrine." — Dr. Hoss.

— "He is Manly, and he is very Hard," commented a visitor, when the first assistant secretary was making a little speech.

— "Do you decide so because Mr. Buckley decides so?" was the pertinent query of a delegate after the chair had made a ruling.

— *First Voice*: "I'll turn the grindstone while you sharpen your ax. If you will turn the grindstone for me after while."

— *Second Voice*: "All right, it is a bargain."

— "We are being compelled by the master spirits of this Conference to vote when we do not know what the question involves." — Rev. H. M. Hamill.

— "I sympathize with you," said Dr. Buckley to Gov. Shaw when that gentleman was defeated in some pet project. The Governor had made a point of order on Dr. Buckley the day before that caused the nimble Doctor a few moments' delay and embarrassment.

— "The Annual Conference is the church home of the preacher, and we laymen must not seek an entrance there until we are invited." — Ira S. Locke.

— *First Voice*: "Do you believe in log-rolling at a Conference like this?"

— *Second Voice*: "It depends upon who is rolling the logs and which way they are being rolled. If they are not being rolled to suit me, then I am unalterably opposed to such base political methods."

— "We are engaged in the call of Conferences and must go ahead," said the chair. "Then go ahead," retorted the delegate whose Conference had been missed, and who had been waiting for two days for his turn.

— "I think that the man who takes the exalted position of Bishop ought to go there with two-thirds of the Conference behind him." — Delegate.

— "If a man falls in securing the office for which he has been a candidate, he ought to wait until the next General Conference, and not ask for another office because he failed to secure the first one." — C. A. Goss (North Nebraska).

— "When Dr. Buckley is in session he will not allow women in the Conference, but as Dr. Buckley is not in session a woman will speak from this platform tonight." — President Rogers, of Northwestern University, introducing Mrs. Booth.

— *Delegate*: "I think this brother is discussing the question around the corner."

— *Bishop*: "I think the brother has not reached the corner yet."

— "Blessed is the man who expects nothing

— from the General Conference — for verily he shall not be disappointed." — *A Beatitude*.

— "There is only one position in your Conference that I really want, and, to be perfectly frank, that is to be editor of the New York *Christian Advocate*." — Dr. Hoss.

— "Liberia is the only civilized government in Africa under Negro control," declared Bishop Hartzell. Then there was a little flutter of inquiry as to exactly what he meant.

— "A Christian caucus at General Conference is possible, barely possible; but it is an instrument of such dangerous service that it is better it should not be used at all. Let the caucus go." — President Hillary Gobin.

— "The question of the admission of women involves the right of the church to use its best talent irrespective of frock coats or petticoats." — Dr. Moore.

— "The preacher may retain his self-respect and his right to free judgment in spite of the innuendo of 'not scholarly.'" — Dr. William Quayle.

— "When praised or commended, praise the Lord for the grace of humility; when criticised, pray for courage and sweetness." — Dr. Geo. C. Wilding.

Conference Personals

— By an inadvertence, last week, the name of Rev. James Mudge, D. D., was omitted from the list of the secretaries.

— President Warren of Boston University has been appointed the member at large on the Twentieth Century Thank Offering Committee.

— Dr. George C. Wilding, of St. James Church, Elizabeth, N. J., is among the visitors.

— Judge O. H. Horton, of Chicago, thinks the presiding eldership is an expensive luxury, and that it could be restricted considerably without injury to the work.

— Dr. Henry Spellmeyer, chairman of the commission charged with the weighty responsibility of entertaining the Conference, is proving himself a very conscientious and capable officer.

— Amanda Smith, the famous colored evangelist, is among the visitors. If she is ever invited to the platform and is asked to sing "He Rolled the Sea Away," there will be a warm time in the Conference.

— Dr. S. O. Benton as one of the secretaries is a very busy man. He is a member of a number of committees that have to do with matters outside of the routine of the Conference. Still, he finds time to sit with his fellow New England delegates occasion-

ally and present matters for the consideration of the Conference.

— Ira Locke, of Portland, Maine, a lay delegate, has made himself heard in the Conference on many of the leading questions. He made an excellent speech in favor of allowing the preachers to have the Annual Conferences to themselves.

— Judge Horton of Chicago has charge of the Conference hall, and defends the delegates from the importunities of the advertising vendors. He superintends the ushers and sees that the delegates are made comfortable. He has a difficult task, but is performing it nobly.

— Richard Yates, a lay delegate to the General Conference from Illinois, was nominated for the office of governor by the State Republican convention held at Peoria, on Wednesday, May 9. He is the son of "Dick" Yates, the famous war governor of Illinois.

— One of the brightest, clearest and best informed talkers is Dr. Jesse Bowman Young, of the *Central Christian Advocate*. His cool, modest bearing prepossesses all in his favor, and his calm, clear, sensible utterance wins the confidence and sympathy of his hearers.

— Rev. O. E. Olander is the Swedish presiding elder of the Austin Conference, and enjoys the distinction of being the first full-blooded Swede ever elected to the General Conference by an American Annual Conference. Mr. Olander is a very capable man, and the Austin brethren made no mistake in electing him.

— Rollo V. Watt, of San Francisco, is one of the enterprising business men of that city and a lay delegate. Mr. Watt was one of the leaders in caring for the Christian Endeavor convention in that city a few years ago, and will undoubtedly be prominent in arranging for the Epworth League convention to be held there a year from next summer.

— Mrs. Wood, the mother of Superintendent Wood of the work in South America, lives in Port Townsend, Wash. She sent a message to her son by Rev. and Mrs. Leach of that city who are visitors. Mrs. Wood is one of the old-time style of Methodists. For years she made a practice of fattening a hog each year and selling it for the benefit of the parent Missionary Society. Her husband used to jokingly remark that he furnished the corn, and she got the glory.

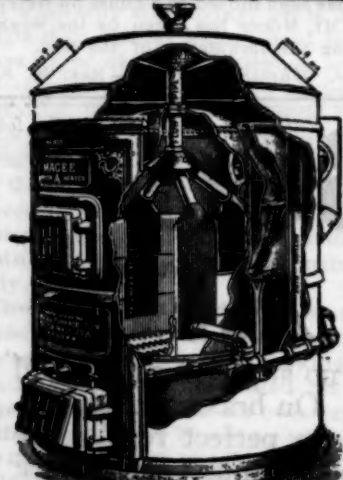


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Bishop Bowman said he told the story of Mrs. Wood around the world once, and hoped he would live to do so again.

— Rev. H. L. Wriston, of Holyoke, Rev. Dr. C. M. Melden, now of Atlanta, Ga., Rev. Dr. J. B. Brady, of Worcester, Rev. G. F. Durgin, of Somerville, Rev. E. S. J. McAllister, of Portland, Me., Mr. G. B. Eddy, of New Bedford, Rev. Dr. C. A. Crane and wife, of Boston, Rev. Dillon Bronson and wife, and Rev. Dr. J. O. Knowles, are among the New England visitors noted.

— C. M. Whipple, of Rock River Conference, one of the "pushers" in favor of equal lay representation, was in South America five months preceding the meeting of the General Conference. He had some interesting experiences in the revolution in the United States of Colombia. On one occasion his party was delayed for several hours in a boat on the Magdalena River while the government soldiers and the revolutionists fought a battle over the question of allowing the travelers to go on their journey.

— President W. C. Hawley, of Willamette University, Salem, Ore., has resigned, and a committee consisting of Dr. Watters, General Odell, Dr. Ford, and Dr. Grannis is at the Conference for the purpose of finding a new president. They want a capable, progressive young man, who will labor to build up the institution. They find that candidates for the place are hard to find. Dr. Little has furnished the committee with several names, and Bishops Cranston and Vincent are expected to render some help. The university named is in a better condition than it has been for many years. It has a large field and no competitor south of Tacoma, and with the right man at the helm can be a strong institution.

Notes and Comments

— Members of the third house are becoming numerous.

— The lobby is a favorite meeting-place for candidates and their pushers before sessions and during recess.

— There is no danger of the Conference running out of something to do, with such a mass of material in the hands of committees.

— Sunday, May 27, will be observed as Temperance Sunday by the churches of Chicago. The Conference voted its moral support.

— The basket of roses, with the small American flag and Union Jack, presented to the Conference last week, was from Mrs. Buckley and Mrs. Hamilton.

— Dr. Bovard informed the Conference that California is the only State in the Union that taxes church property, and that this tax amounts to \$240,000 per year.

— It is amusing to note the frantic efforts of some of the delegates to make a record for speaking on all important questions. Verily, ambition is a relentless taskmaster.

— It was a clever and appropriate act for Dr. Leonard to move that Dr. Rust, a former secretary of the Freedmen's Aid Society, should be invited to a seat on the platform.

— In compliance with a resolution adopted by the Conference two large American flags hang gracefully on each side of the platform, and others were appropriately draped in other parts of the building.

— When the Auditorium was engaged, the service of the trained ushers was also secured. They wear uniform coats, and are always ready to help visitors to their seats. The ushers also place all authorized printed matter in the seats of the delegates each morning before the hour for business. Be-

sides the ushers; there is a corps of pages under competent management. They are kept on the run constantly, and are of great service in expediting business.

— As we go to press the General Conference is in the agony of the quadrennial elections. A great sigh of relief will ascend from the whole church when the great struggle for pre-eminence is settled for this time.

— A number of new leaders are beginning to develop strength, and it is worthy of special note that some of the Bishops are finding out that somebody besides the great parliamentary triumvirate can state a question clearly and make a good speech.

— On Thursday night of last week Mrs. Maud Ballington Booth delivered the second of the series of lectures to be given during the session of the Conference. It was given in the Auditorium, and was enjoyed by about three thousand persons.

— The anniversary of the Church Extension Society was held Wednesday night, May 9, in Studebaker Hall. Ex-Governor Pattison, of Pennsylvania, presided. Bishop McCabe was in his happiest singing mood. He led the singing in his usually enthusiastic manner and delighted the audience with several solos. Short addresses

were made by Bishop McCabe, Dr. W. A. Speicer, Dr. James M. King, and Dr. Hard.

— Within the space of two hours one morning an ex-governor, a governor, and a justice of State supreme court were on the floor of the Conference. Surely we are honored with distinguished laymen who are taking a keen interest in the legislation of the church.

— Bishop Charles Galloway, of the Methodist Episcopal Church, South, was introduced to the Conference on Saturday. He was greeted with applause. This Bishop is one of the leaders in the promotion of fraternal relations between the two great branches of Methodism.

— The deaconesses of the Chicago Training School are numerous and intent listeners at the sessions of the Conference. They are a fine-appearing class of young women, and will undoubtedly be successful workers when they leave the hall of training for the hard realities of active work.

— Some of the old-time candidates are very careful about saying too much on the floor of the Conference. They seem to realize the danger of that terrible thing commonly and expressively called "a slop

[Continued on Page 636.]

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The Conferences

[Continued from page 631.]

large gathering of preachers and laymen will no doubt be ready for interesting disclosures.

Personals.—Rev. J. O. Randall, at the urgent request of friends, recently gave a delightful summary of his observations in the Southland taken during his recent visit.

Rev. C. W. Holden, recently pastor of First Church, Pawtucket, and now in Dorchester First Church, New England Conference, has had a most cordial reception and is nicely settled in the parsonage. His work has opened most auspiciously.

Rev. Robert Clark is residing in Pawtucket at 114 Mulberry St., and attends services when at home in the First Church. He is open to calls for Sunday work wherever his services may be needed. Mr. Clark is very acceptable as a preacher, but on account of the state of Mrs. Clark's health he has been left without appointment.

KARL.

VERMONT CONFERENCE

Montpelier District

Athens.—The year opens well; one has been received on probation, and a good interest prevails.

Bellows Falls.—Secretary Lewis is to be congratulated on the early completion of the Minutes and the neat appearance of the book. Special revival meetings have been held, with a few conversions.

Bondville.—Pastor Currier has been ill, and was unable to occupy his pulpit the first two Sundays, but is now on deck and ready for action.

Brattleboro.—Two have been received on probation. Individual communion cups will be used at the July celebration of the Eucharist. It is proposed to grade the Sunday-school according to modern methods. Pastor Lowe is Memorial Day orator at Vernon. A generous member of the church has offered to pay the entire expense of wiring the church edifice for electric lights and fitting it up with electroliners. The Ladies' Aid Society have appropriated \$100 for interior repairs on the parsonage.

Ludlow.—A largely-attended reception was given to Pastor Fowler and wife and the presiding elder and wife. The year opens well under the new pastor.

Montpelier.—Principal Newton has been selected by the G. A. R. Post of Waterbury as Memorial Day orator. Pastor Judkins is in demand as anniversary speaker for the Odd Fellows at various places. The year opens auspiciously in church work.

East Dover.—One has been received on probation by Pastor Estabrook.

Perkinsville.—A large number of names have been given for the formation of an Epworth League, and everything seems favorable for another successful twelve months for Pastor Charlton and people.

Putney.—The salary of Pastor Bennett was slightly increased, and all feel a spirit of courage. It was voted to repair the interior of the church, and committees were appointed to raise the money and do the work.

Randolph Centre.—News comes from the charge that Rev. Lewis N. Moody, the devoted and successful pastor, is ill and has been obliged to relinquish his work for a season. He is now at his father's home at Waterbury Centre.

Rochester.—Pastor Sharp has been selected as Memorial Day orator. The work here goes on with unabated success. The pastor and people rightly make much of out-district meetings.

South Reading.—Through the generosity of Mrs. Alden Speare, of Newton Centre, Mass., Hon. George O. Robinson, of Detroit, Mich., and Mrs. E. F. Brown, of St. Johnsbury, the old Robinson homestead is given rent free, save the taxes, for the use of Pastor Bolster as a parsonage.

South Royalton.—All over the district are heard expressions of deep sorrow over the death of Mrs. Beeman. Her many admirable qualities won her hosts of friends, and Rev. J. D.

Beeman has profound and universal sympathy in his irreparable loss.

Springfield.—Under the leadership of Rev. Ralph Gillam a very successful series of meetings has been held in our church. A detailed report will be given later.

Weston.—Under the new pastor, Rev. O. B. Wells, the work is developing finely. It has been voted to resuscitate the Epworth League, and a goodly number appear to be ready to put a shoulder to the wheel.

Williamsville.—For the four years of the pastorate of Rev. A. E. Estabrook there has been a steady growth in the Sunday-school, and one class now has nearly as large an average attendance as the whole school four years ago. The other departments have also had encouraging expansion.

Wilmington.—It has been decided to make extensive changes in both church and parsonage, and the money therefor will doubtless all be provided. Pastor Yerks has reopened the work at Jacksonville after it has been in innocuous desuetude for several years.

Windsor.—A largely attended reception and a purse of \$150 was given to Rev. C. F. Partridge, the retiring pastor. This shows the large place which he had in the hearts of the people. The new pastor, Rev. W. E. Douglass, has already made a fine impression by his sermons and general work.

RETLAW.

NEW ENGLAND CONFERENCE

Boston District

Boston, Tremont St.—The new year opens very encouragingly. A most excellently conducted reception was given the new pastor, Rev. C. E. Davis, and wife, on Wednesday evening, May 2. Mr. Joshua Merrill presided with grace and dignity. Fraternal and sympathetic addresses were given by Revs. Samuel E. Howe, John Galbraith, L. H. Dorchester, and J. A. McElwain (Baptist), and the pastor made a brief but fitting response. Refreshments were served by the ladies of the Benevolent Society, assisted by the Epworth League. Mr. Merrill presented Mrs. Davis with a large and beautiful bunch of roses. The attendance at all the services thus far is most gratifying. The week-night meetings give promise of revival. The pastor found 44 in attendance on one of the class-meetings two weeks ago. At the May communion service 3 joined on probation, 3 in full from probation, and 9 by letter.

People's Church, Boston.—May 6, there were 11 accessions to People's Temple, 6 joining in full from probation. Rev. L. H. Dorchester, pastor.

Winthrop Street, Boston Highlands.—On Wednesday evening, May 9, a reception was given to the new pastor, Rev. H. W. Ewing, and his family. Mr. C. G. Beal, assisted by a committee of gentlemen and the ladies, made admirable arrangement for the occasion. Prayer was offered by Dr. V. A. Cooper. There was singing by members of the quartet and by the people. Dr. C. Edwin Miles gave the address of welcome, which was responded to by the pastor in words most gratifying to his people. Rev. C. E. Davis of Tremont St. Church, Rev. W. H. Meredith of the Highland Church, Rev. C. H. Beale of the Immanuel Church, and Rev. W. W. Bustard of the Dudley Street Baptist Church, also spoke words of cordial welcome. Some four hundred persons then took the pastor and his family by the hand, giving them greeting, after which all partook of a

bountiful repast, followed by an hour spent in delightful converse.

St. Mark's, Brookline.—This church shows continued signs of prosperity. At the first communion in the new Conference year, the pastor, Rev. Dr. A. B. Kendig, received 17 in full connection, baptized 8 adults, received 3 on profession of faith, and 1 by letter. The outlook is very promising.

First Church, Jamaica Plain.—The Conference year has opened auspiciously at this church, with Rev. Jerome Wood as pastor. A reception was lately tendered to Mr. and Mrs. Wood, at which several of the local clergymen of other denominations were present while the members of the church and congregation were there in large numbers. The vestry was tastefully decorated, some good music was rendered, and the occasion was a most pleasant one. Mr. Wood wasted no time in getting down to work, and has already won his way to the hearts of the people.

Upton.—The special services which began on April 10 and continued until April 22, under the lead of Adjutant Lizzie Crowley and Captain Grace Soules of the Salvation Army, were well attended and resulted in a few good conversions and a general quickening of the church. This is the fourth series of special meetings held in this church since last September. Sunday forenoon, April 15, the choir and Sunday-school united in an excellent Easter concert. Sunday, May 6, 14 were taken into full connection from probation, and 4 men were received on probation. This is part of the fruit of recent revival efforts. Prof. Origen B. Young, of Hopedale, has been engaged as organist and chorister for the current year. The local druggist has been prevented from securing a liquor license; two places of unsavory reputation have found it advisable to close their doors; a disreputable pool room has been exposed, and the work of enforcing existing temperance laws is progressing. The pastor, Rev. W. M. Crawford, has secured ten new subscribers to ZION'S HERALD under the special four months' offer. All departments of the church are prospering.

Cambridge District

Epworth Church, Cambridge.—The Sunday-school gave the pastor, Rev. W. N. Mason, a reception on May 6. The infant department sang a selection, Superintendent W. D. Rockwood made an address of welcome on behalf of the officers and teachers, and Rev. W. R. Clark, D. D., offered prayer. Miss Mary Taylor, the young daughter of Prof. Taylor, on behalf of the senior scholars delivered most acceptably an extended address of welcome, voicing the affection of the school for their beloved pastor and testifying to his spirit of helpfulness throughout the work of the church and school. She closed by presenting him with a beautiful bouquet. The pastor, to whom the ovation was an entire surprise, responded most feelingly, pledging anew his fealty and his devotion to the best interests of church and Sunday-school. The occasion was one of rare interest, and riveted anew the bonds of affection which bind this people to their pastor.

Grace Church, Cambridge.—The good people of this church presented several useful and beautiful presents to their pastor and his wife, Rev. and Mrs. Oliver W. Hutchinson, on the recent celebration of the fifth anniversary of their marriage.

Centralville, Lowell.—This church received the new minister, Rev. John Peterson, very cordially. On the evening of May 2 the pastor and his wife were given a reception. The vestry of

RIISING SUN Stove Polish.

Made perfect by 40 years' experience—its shine is brightest, comes quickest—lasts longest—never burns red or cakes on iron.
ALSO IN PASTE FORM—"SUN PASTE STOVE POLISH."

the church was very tastefully decorated with the Epworth League colors in bunting, potted plants, rugs, etc., transforming it into a pleasant reception room. Mr. and Mrs. Peterson were assisted in receiving by Mr. and Mrs. Russell Fox, Mr. Fox being master of ceremonies and making an address of welcome. This was followed by addresses from several clergymen of other denominations and the pastors of the Methodist churches of the city, who not only welcomed Mr. Peterson to this church, but the Centralville church into the New England Conference. Mr. Peterson responded in a few fitting words of appreciation. Mrs. Fox, in behalf of the ladies of the church, presented Mrs. Peterson with a beautiful bouquet. Refreshments were served during the evening by the ladies.

St. Paul's, Lowell.—The pastor, Rev. L. W. Staples, writes under date of May 5: "The chariot 'swung low,' Thursday morning, to take in Mother Charlotte Frost, the oldest member of our church. Had she lived till June, she would have been 97 years old, and eighty-one years an active member of the Methodist Church. Mother Frost was a constant reader of ZION'S HERALD till a few weeks before she died, and kept up a vital interest in current events and the work of the church. She was a deeply devout woman, a bright example of what the Gospel can do to human hearts when given time and the right of way. The funeral services were held Saturday at the home of her daughter, Mrs. Edward Besse. The interment was in Lowell Cemetery. 'And their works do follow them.'"

Cochituate.—Rev. J. R. Cushing came to his new field under trying circumstances, being confined to bed and house for ten days with a severe attack of grippe. The pulpit was supplied by resident local preachers—Messrs. Felch and Lukien—who are "in honor" in their "own country." A fine reception was delightfully managed by the Young People's Society, at which there were speeches, music, readings, refreshments, etc. The parsonage interior has been transformed by paint and paper, with new carpets and furniture. Best of all, eight came forward and were received on probation at the first sacramental service. Truly, "one soweth and another reapeth."

Grantville.—The year has started well. Though neither of the requests of the people for a "singer" and "a young man" was granted, still they have rallied around the appointed one, and more fully voiced their welcome in a very delightful reception to Rev. J. A. Day and family. Music, readings, words of welcome from the Sunday-school and church by Mr. Hawkes and from the official members by Mr. Moss, with ice cream, filled out a pleasant evening. The pastor also had two clothes-baskets full of groceries to carry home. Mrs. Day is hoping to be in the new home in a few weeks. Despite the sad loss, by death, of her father, Mr. S. K. Savage, of Hubbardston—and she the only one of the family unable to attend the funeral—she has slowly gained.

Lynn District

Everett.—Rev. C. M. Hall writes: "The statistics in the Minutes of the New England Conference reveal three inaccuracies with respect to First Church, Everett: First, the debt is \$16,500 instead of \$1,650—an instance where nothing added to something multiplies it ten times. Second, the amounts apportioned to presiding elder and Bishop respectively were just what were paid in each case, namely, \$72 and \$24. While this church is exceedingly benevolent and appreciative of our chief pastors, it has not yet reached the place where it ventures to pay

more than is requested, and probably will not while it must carry the debt as shown above."

W.

NEW HAMPSHIRE CONFERENCE

Concord District

Penacook.—The parsonage was invaded recently by the people of this place, and when they had gone the pastor, Rev. E. N. Jarrett, found a barrel of "Pillsbury's Best," and a basket of groceries; while the pastor's wife discovered that some one had left a new dress, hat and gloves. They have made no inquiry but have kept all the things. That is just like a minister's family; and, by the way, that is the way Penacook does things.

South Columbia.—The pastor here keeps faithfully at all his work. It is not as encouraging as a church on Fifth Avenue might be, still Pastor Drury realizes that the promise is not to the successful, but to the faithful.

East Colebrook and East Columbia.—Roads are still bad on some of the hills, so that the people are not able to get out to the services as they will when traveling is better. They enter the year's work cheerfully and with good hope of success. Rev. N. L. Porter continues to supply these charges.

Colebrook.—Rev. W. F. Ineson finds good congregations and willing hands and hearts to carry on the work. The parsonage has been put into good condition and more is to be done. The work at Stewartstown will pick up when the pastor has time to look after it.

Pittsburg.—The new pastor, Rev. Wm. Magwood, is getting settled and ready for work. The high water that affected the railroads made it impossible to get there the first Sunday. A large congregation greeted him at his first appearance, and all the prospects are that they will have a good year.

Beecher Falls.—A decision has been reached concerning a location for the chapel; plans are being considered, and subscriptions gathered. It is hoped by September to have a place of worship. Rev. W. P. White supplies here.

Personals.—Rev. R. E. Thompson and family have been taking a vacation in New York city.

Mrs. T. E. Cramer has gone to Connecticut where her mother lies very sick. The death of Mrs. Cramer's brother from smallpox in Rome is a blow from which the family will not easily recover.

We hear that Rev. C. M. Howard is in poor health again and has to take a vacation. His host of friends will hope it is nothing serious and that he will soon be able for duty.

It is four years since this writer has seen his father and family. With age and feebleness coming to the head of the house, who has reached nearly 70 years, it is not only a great pleasure, but a duty, to go. Hence from May 9 we are off for a time. Shall expect to see the great council at Chicago while absent. We have already held one-third of the quarterly conferences for the first quarter. The work generally opens well.

Dover District

West Hampstead.—The work opens well with this church. The pastor, Rev. L. N. Fogg, writes that his little daughter, Helen, who has been in a very critical condition from a severe burn, is slowly improving. Mrs. Fogg has been quite sick with the grippe, but is now better.

Moultonville.—Rev. G. W. Jones and wife received a pleasant surprise, Monday evening, April 23. Notwithstanding the rain, a goodly number of their parishioners took possession of the parsonage, bringing a barrel of flour and other good things which can be utilized in housekeeping. Then came music, refreshments, and a good time generally. A sweet bouquet of Mayflowers adorns the table of the district parsonage, for which Mr. Jones has our sincere thanks.

Grace Church, Haverhill.—The note from Dover District credited to this church should have read *First Church* instead. Rev. E. Hitchcock and wife celebrated the twenty-fifth anniversary of their wedding, Friday afternoon and evening, April 20. Two sisters of Mrs. Hitchcock were present from North Adams, the son and family from Melrose, and a large number of friends from churches where Mr. Hitchcock had served as pastor. In the evening the parsonage was crowded with parishioners and friends. Many valuable presents of china and silver were received; also a framed picture, composed

of twenty-five crisp two-dollar bills. The occasion was one of those that give delight to life and made pastor and family feel that their lines had fallen in pleasant places.

Dover.—Rev. E. S. Tasker and wife found a dozen friends, whom they had never seen, awaiting their arrival at the station. A pleasant reception was given in the parlors of the church, Thursday evening, May 3. Words of welcome were spoken by Harrison Haley, W. H. Beede, Prof. Henderson, and Rev. J. E. Robins, to which a hearty response was made by the pastor. Miss Emily Harvey gave a very interesting address on India, Friday evening, April 27. Seven new members were added to the Woman's Foreign Missionary Society.

Somersworth.—Rev. G. N. Dorr and wife were introduced to the churches and citizens of the city, Friday evening, May 4, by a public reception under the direction of the ladies of the society, Mrs. Perkins presiding, assisted in receiving by Miss Edith Le Gro and Mr. and Mrs. Jesse R. Horne. The young gentlemen presented the guests. The male quartet of the church gave a fine musical selection. They were followed later by a quartet of ladies who were close rivals of the gentlemen. The Misses Bates rendered a fine violin solo with piano accompaniment. Prayer was offered by Rev. Mr. Merritt of the Baptist Church. Brief addresses of welcome were given by Judge Wells, a classmate of the pastor in Bowdoin College, Rev. Henry Hyde of the Congregational Church, and Hon. J. M. Russell, for the Epworth League, the pastor responding. Rev. Mr. Martin, Free Baptist, Rev. B. C. Wentworth, of Berwick, and Rev. J. E. Robins, of Dover, were also present. Refreshments were served and a social hour enjoyed. A large number were in attendance.

Personal.—We have received a pleasant note from Rev. G. W. Norris, in which he says his health is slowly improving, and that he is doing some light work in the garden. May temporary release from official duties, God's pure air, and the prayers of a host of friends, hasten a full recovery to health of our dear brother!

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ANNOUNCEMENT

The Methodist General Conference will be held in Chicago May 2nd to 31st. Excursion fares have been authorized for delegates. Everything essential for the complete comfort of travelers is provided by the Erie Railroad and its connections.

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FRED. T. HOPKINS, Prop'r, Great Jones St., N. Y.

General Conference

[Continued from Page 633.]

over." Please pardon the inelegance of this expression! Sometimes a barbarism is more expressive than a more classical form of speech.

— The third annual reception of the Deaconess Aid Society was held at the Palmer House, Tuesday, May 15, for the benefit of the Deaconess Home. There was a program and a silver offering.

— A laymen's meeting was held at the Open Church, on Wabash Ave. and Fourteenth Street, Saturday evening. The laymen are a great force in this Conference, and they evidently mean to do all they can for the good of the cause.

— Bishop Ninde enjoys the distinction of being the first presiding officer to pound the gavel off the handle in an effort to maintain order. The Conference was not so very noisy. The gavel was one of those presentation affairs, made for the purpose of enabling some oratorical brother to make a speech.

— It was amusing to see how anxious Dr. Buckley was to explain when the charge was made that the official editors suppressed certain articles. It will take something more than Dr. Buckley's explanation to convince a large percentage of the church membership that the official press is not muzzled.

— The brother who wanted the Conference to order that committees should make some kind of a report on all matters referred to them, was not far astray. Many good measures are strangled in committee. No doubt some of the best papers offered in this Conference will never see the daylight of the open Conference again.

— If the memorial from the Northern New York Conference asking the Conference to prepare resolutions condemning the President and his legal advisers for setting aside the anti-canteen law ever gets before the Conference in proper form, there will be a debate that will make the stones of the Auditorium turn over in their places.

— A large number of the members of the Conference as well as visitors occupied Chicago pulpits on Sunday. They were not limited to the Methodist churches. The plan followed was for a different preacher to serve morning and evening. If this plan is carried out during the session, each congregation will have the extreme pleasure of hearing eight or nine new men.

— A philosophical observer of the ways of a General Conference cannot help but reflect upon the vast amount of intellectual and spiritual energy that is worse than wasted by being turned in the wrong direction when so many gifted men allow the desire for preferment to stand in the way of their highest and best efforts for the salvation of men.

— Dr. Hard proposed a method of disposing of the elections in a wholesale manner. He suggested that a big ballot be prepared, and that the Conference vote for all of the General Conference officers at one time. The only difficulty about such arrangement is that it would remove the possibility of making combinations, and an election without combinations would be a tame affair.

— A very creditable souvenir hand-book has been issued by the local committee. It contains portraits of the delegates, together with outline biographies, views of Chicago churches, and of the Auditorium. It is printed on fine enameled paper, bound in board and cream-colored leatherette, stamped with gold protected by oil paper, and enclosed in an envelope ready for mailing. The price is fifty cents, and there will be no free copies. The proceeds will be

used to help pay the expenses of the General Conference. The work was done under the supervision of Rev. William A. Burch, pastor of South Park Ave. Church, Chicago.

— The Saginaw District Ministerial Association has asked the General Conference, through the Detroit Conference delegates, to eliminate the early rising clause from the Discipline. The removal of this requirement would ease the consciences of quite a number of the brethren who have acquired the habits of fashionable society.

— The committee on the State of the Church recommends that there be but one general secretary for each of the organized benevolences of the church, who shall be the executive officer. This report has not been acted upon by the Conference. When it comes up, there will be another opportunity for the debaters to display themselves.

— Two or three big burly policemen have been detailed to keep order in the lobby of the Auditorium. Thus far they have had an easy time. There is no telling what may happen when the excitement of the elections begins to disturb the equilibrium of the delegates. One of the officers, however, has magnified his office by helping the delegates step along when they are getting their mail at the sub-station.

— A meeting in the interest of the Twentieth Century Thank Offering movement was held in the Auditorium, last Friday night. Bishop Andrews presided, and gave a description of the nature and purpose of this movement. The other speakers were Rev. Thomas Allen, fraternal delegate from England; Hon. Richard Yates, Republican nominee for governor of Illinois; and Bishop Warren. It was considered a successful gathering by those most interested.

— There is a saying among preachers that an Annual Conference is an excellent place at which to backslide. If this is the case in connection with an Annual Conference, the General Conference is far more dangerous to peace of mind and spiritual serenity and power. It requires a vast amount of grace for an aspiring man to endure the strain of a body like the General Conference without suffering spiritual loss, particularly if he wants an office or is trying to help a friend get one.

— An informal reception was tendered the corresponding secretaries and returned missionaries present at the Conference by the executive committee of the Northwestern Branch of the W. F. M. S., in Soper Hall, in the Steinway Building, on Friday afternoon, from 2 to 5. Mrs. Dr. Quine was the presiding officer. She introduced the visitors and made them feel at home. Among the missionaries present were: Miss Grace Stephens, an Eurasian, of India; Mrs. Mary E. Smith, of Burmah; Dr. Thomas Johnson, of India; Sooboonagam Ammal, a converted Brahman lady; Mrs. Helen G. Thomson, of South America; Miss Maskell, an Eurasian, of India; Dr. and Mrs. E. W.

Parker, of India; Dr. Julius Soper, of Japan; Dr. J. W. Butler, of Mexico; Mrs. Sarah K. McCartney, of the West China Mission; Dr. Clancy, of India; Miss Fannie E. Meyer, of Chunking, China; Mrs. Dr. Stuntz, of India; Mrs. A. W. Greenman, of South America. Many of the Branch officers were present, among the number being Mrs. Mary B. Nind, Mrs. H. B. Skidmore, and Mrs. E. K. Stanley, for twenty-five years the treasurer of the Des Moines Branch. Mrs. Bishop Foss, president of the W. F. M. S., and Mrs. Clinton B. Fisk, president of the W. H. M. S., were introduced. Mrs. Parker, one of the missionaries, enjoys the honor of being one of the immortal seven who originated the idea of the Woman's Foreign Missionary Society. After and during the introductions refreshments were served in an adjoining room by daintily dressed young ladies. The visitors and missionaries mingled together freely, exchanged personal introductions, and chatted informally about missionary work. The anniversary of this Society was held in Studebaker Hall on Saturday night. Addresses were delivered by Bishop Foss and Miss Wilma Rouse, of China. Sooboonagam Ammal sang in her native language.

Side Glances

The very marked spirit of reform that has shown itself in the Conference is encouraging. There is good reason for believing that this desire for changes will bring something to pass. There is hope in the fact that the lay delegates equal the number of ministers, and that many of them are clever debaters. As one observing man expressed the situation: "The great heart of the membership is all right. It is among the officials that the reform is needed." It appears that the officials will not be able to have everything their own way this time. A few bold spirits seem to be determined to challenge them.

Several good positions, with the usual embellishment of a liberal salary, will be no longer necessary if the plan to consolidate the Church Extension and Freedmen's Aid Societies succeeds. Likewise the proposed consolidation of the offices of editor of the *Epworth Herald* and General Secretary of the League will abolish another place and salary. This line of reform is certainly admirable as a theory, but whether it can be realized or not, is quite another question. It touches somebody's pocket-book and pride, and when these two things are touched those most concerned will fight like tigers to save themselves from humiliation and loss. If consolidation is defeated, it will be done by the friends of the men who hope to gain the most personally by keeping the various interests separate. In such matters the good of the church is not the rule that governs.

A patriotic chord was touched when the basket of beautiful red roses, embellished

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with an American flag and the Union Jack, were placed on the desk of the presiding officer. The applause that broke forth in all parts of the great hall was so hearty spontaneous and genuine, that it was a positive inspiration to hear it. In making his farewell address Dr. Hunter was quick to take advantage of the presence of the flags and the flowers and made an oratorical play that aroused the patriotic enthusiasm of the delegates. The enthusiasm reached its climax when he exclaimed: "Next to the Union Jack to me is the Stars and Stripes."

There is a very decided disposition toward democracy in the present General Conference. It found expression at the very outset in the admission of laymen, and has shown itself at different times in the debates and by the resolutions offered and referred. The laymen themselves are very consistently not pressing the matter of representation in the Annual Conferences. A larger representation in the fourth quarterly conference is a different matter. A resolution is already in providing that the fourth quarterly conference shall be composed of the adult members of the church. It seems that some of the brethren are awakening to the fact that the way to get church members to work zealously is to give them an active part in the management of the affairs of the institution. The days of dogmatic dictation in church management have passed, and it is fortunate for our church if the leaders have awakened to that fact.

On Tuesday night, May 8, the Missionary anniversary was held in the Auditorium. Representatives of the different mission fields made ten-minute speeches. Bishops Hartzell and Thoburn presided. Prayer was offered by Rev. W. L. King, of the South India Conference. Those who spoke were: Rev. W. T. Hagan, Africa; Dr. J. F. Thomson, South America; Rev. J. H. Worley, China; Rev. William Burt, Europe; Rev. E. W. Parker, North India; Rev. Julius Soper, Japan; Dr. J. W. Butler, Mexico; Rev. D. L. Rader, of Denver, the frontier. The anniversary meetings are genuine treats to those interested in such things, and it is unfortunate that they are not better attended. Members of the Conference are to a degree excusable. After a forenoon in the Conference and an afternoon in committee meetings, with perhaps evenings in sub-committee meetings, they would seem to have little time for

[Continued on Page 640.]

CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Asso. at Mystic, Conn., June 11, 12

POST OFFICE ADDRESSES

Rev. C. A. Southard, 21 Hampshire St., Auburn, Me.
Rev. W. Kirkby, Weymouth, Mass.
Rev. Otis Cole, Hedding, N. H.

If you have tried all the other prepared foods for infants and failed, try Mellin's Food and succeed. It makes milk like mother's milk.

W. F. M. S. — The monthly prayer-meeting will be held in Room 29, May 23, at the usual time. Mrs. A. R. Fuller will be the leader.

A. W. PHINNEY, Rec. Sec.

"Murder will out." Impurities in the blood will also be sure to show themselves unless expelled by Hood's Sarsaparilla.

EVANGELISTIC ASSOCIATION. — The thirteenth annual conference of the Evangelistic Association of New England will be held in Park St. Congregational Church, May 21-23. Among the speakers will be Mr. Ira D. Sankey, Rev. R. A. Torrey, D. D., Revs. George C. Needham, George S. Avery, Edgar E. Davidson

Charles L. Jackson, Miss Elisabeth S. Tobey, Rev. John M. Dick, Rev. Ralph Gillam, and others. The Tuesday afternoon session, May 22, will be in charge of the women's committee, Mrs. James M. Gray, chairman. The public are cordially invited.

BIRTHDAY PARTY. — All friends of Christianity, without regard to denominational affiliations, are invited to unite with the Morgan Chapel branch in celebrating the 1877th birthday of the Christian Church, which occurs on Pentecost, June 3, 1900. 1877 years ago the early disciples waited ten days, according to the Saviour's command, in an upper room in Jerusalem, until they received the baptism of the Holy Spirit. Friends are invited to come in and wait and pray a like period of ten days for the same endowment of power, promised to all earnest seekers and faithful followers of Christ. Beginning with Ascension Day, Thursday, May 24, and continuing until Pentecost, there will be meetings every night. Prominent ministers will render special services. Every afternoon from 4 to 5 o'clock the pastor, Rev. E. J. Helms, will meet in special conference those who are seeking light and help to a pentecostal experience. Various speakers will assist in these conferences, and answer questions that may be offered.

W. F. M. S. — The Framingham District Association will hold its annual meeting at Westboro, Friday, May 25. The usual business and election of officers in the morning, and an address by Mrs. L. F. Harrison, superintendent of children's work. Miss Effie Young will speak in the afternoon. Lunch will be served at noon by the Westboro auxiliary. Sessions at 10 and 2.30.

ADELAIDE M. KNIGHTS, Rec. Sec.

Marriages

MANCHESTER — HAYES — Married in North Andover, April 18, by Rev. J. F. Mears, Frank W. Manchester and Fannie Hayes, both of North Andover.

WILDER — HARWOOD — In Maynard, April 25, by the same, Wm. F. Wilder, of Rindge, N. H., and Cora P. Harwood, of Maynard.

STILLMAN — BRIGHTMAN — In Andover Centre, May 1, by the same, Levi H. Stillman and Mrs. Catharine Brightman, both of Andover Centre.

SAUNDERS — SAWYER — In Bucksport, Me., May 6, by Rev. W. H. Maffitt, Capt. Frank G. Saunders and Kathleen D. Sawyer, both of Bucksport.

MOORE — RUSH — In Chebeague, Me., May 5, by Rev. F. Grovenor, Stacy M. Moore and Elldora L. Rush, both of Harpswell, Me.

A Revelation

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Dr. T. Felix Gouraud's Oriental Cream

and prove the efficacy of what the proprietor has so long tried to impress on the minds of all, in nearly every part of the World. As a Skin Purifier and Beautifier it has no equal or rival. If the reader would prove the virtues of Oriental Cream, use it where a Scratch or slight Cut, or where a Black-head or Pimple is troubling you, then you see its healing and purifying qualities — if it does its work well, then read the advertisement again for further testimony of its virtues, and by using Oriental Cream renew both Youth and Beauty. — (Adv.)

BOSTON METHODIST PREACHERS' MEETING. — On Monday, May 21, several letters, giving latest news from the General Conference, written by delegates from New England in a newsy and interesting style, will be read; also an address, giving history and prospect, will be part of the program. All are invited to attend promptly at 10.45 a. m.

W. F. M. S. — The annual convention of the St. Albans District Association will be held at Waterbury, Vt., Friday, May 25. Sessions morning, afternoon and evening. An excellent program has been prepared, and Miss Emily L. Harvey, of India, will be present. All auxiliaries and young people's societies are requested to send delegates. A cordial invitation is extended to the members and friends of the Society.

Mrs. C. S. NUTTER, Pres.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Hitherto our Boys' Clothing Department has been located at the rear of our first floor. This has made it necessary for ladies, when bringing in their sons to be fitted, to traverse the entire length of our store and pass through these sections where our Men's Clothing is displayed and sold. Realizing the inconvenience of this arrangement, we have removed the department devoted to Boys' Clothing and Furnishings to the second floor front of our building, directly over our Custom department.

The new store—for such it practically is—is reached by a special safety elevator from our main salesroom, at the left of the entrance to our establishment, at No. 400 Washington Street.

We are now showing in this department our Spring and Summer Garments for small boys, the display including Sailor Suits of attractive fabrics and designs in wash and woolen materials, as well as the customary extensive assortment of Two-Piece Suits, Long Trouser Suits, Overcoats and Reefers.

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Negligée and other Shirts, Hosiery, etc.

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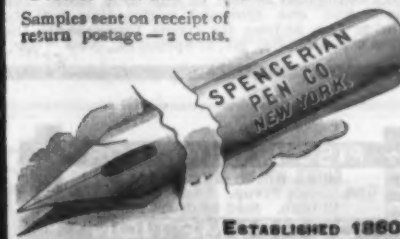
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ESTABLISHED 1860

OBITUARIES

Sin forever left behind us,
Earthly visions cease to blind us,
Fleshly fetters cease to bind us;
Ah! 'tis heaven at last!

On the jasper threshold standing,
Like a pilgrim safely landing,
See the strange bright scene expanding!
Ah! 'tis heaven at last!

What a city! what a glory!
Far beyond the brightest story
Of the ages old and hoary;
Ah! 'tis heaven at last!

Christ Himself the living splendor,
Christ the sunlight mild and tender;
Praises to the Lamb we render;
Ah! 'tis heaven at last!

— Anon.

Sprague.—Mrs. Eliza Morse Sprague, widow of Rev. Benjamin F. Sprague, died at her home in Washington, Me., Jan. 3, 1900, at the advanced age of 92 years, 1 month, and 20 days.

Early in life she experienced the saving power of Divine grace and fully dedicated herself to the service of her Lord and Saviour. In middle life she was married to Rev. Benjamin F. Sprague, and with him, for a few years, shared the toils and joys of the itinerancy in those earlier years. For more than forty years she has walked the path of life alone, yet not alone, for as she has ministered unto others He who "came not to be ministered unto, but to minister," has been her constant companion and support.

Mrs. Sprague was a woman of strong mind and invincible courage, and having dedicated all her capabilities and energies to her Lord, she was a zealous disciple, ever ready to give a reason for the hopes she cherished. When the infirmities of age lessened the field of her activities, she found a never-failing comfort in the manifested companionship of her Lord and in the anticipation of an abundant entrance into the city of God. The writer saw her last November when she was visiting for a little time some friends. She talked of returning to her home in Washington, and with the same assurance of possession she talked of going to her eternal home to join her loved ones who long had waited her coming, and be forever with her Lord. When she heard the call, "Child,

come home," she joyfully folded her tent and went.

C. A. PLUMER.

Tolman.—Mrs. Betsey B. Tolman died in Hanover, Mass., March 28, 1900, aged 91 years.

She was the oldest member of our church in Hanover—was one of the original members—and no one was more faithful and loyal. The whole community held her in high esteem. Her life was a benediction to all. The writer saw her in February, and she was then able to attend public worship. Her faith was abiding. She was not anxious for longer life, she was not anxious about death. Her peace with God was secure. She died well. Another quiet, earnest, devoted Christian has gone hence, leaving to us the testimony of a consecrated life.

Mrs. Tolman helped many a good cause with her means, and the poor and needy always found



MRS. BETSEY B. TOLMAN.

her a firm friend. She was a munificent benefactor of the church in Hanover. Fifteen years ago she furnished the means—\$1,500—to build the commodious vestry. In '97 she made a donation of \$1,000 for an endowment of the church. In her will she provided another \$1,000 for the same object, besides leaving her home (valued at \$1,200) for a parsonage. Among other bequests are \$1,000 for a Home Missionary Society, \$1,000 for the Little Wanderer's Home, \$500 for a Moral Reform Society, \$500 for a Home for Aged Women, and \$500 for the Institute for the Blind.

Her works praise her. She made the world better.

E. C. BASS.

Goddard.—Mrs. Phebe Goddard was born in Portsmouth, R. I., Dec. 6, 1811, and died in Newport, R. I., Feb. 13, 1900.

She was the daughter of Charles and Hannah Wilcox, and one of a family of seven children, of whom three survive. In early life she removed to Newport, and several years later was married to Mr. Thomas Goddard, who died in 1867. Eleven children were born to them, only two of whom are living—Mrs. Henry Taylor and Albert W. Goddard, of Newport.

Mrs. Goddard had been a member of the First Methodist Episcopal Church fifty-five years. She was unable to attend church much for several years before her death. In the last four years she attended only three times—on Old People's Sunday—greatly enjoying the services and the meeting of old friends.

She was remarkable for preserving her youthful spirit, interesting all who called on her by her lively conversation and her deep interest in the welfare of the church. In her last brief illness she often repeated the words of the Lord's Prayer and those words of the prophet: "Revive Thy work." She has finished her course to receive the crown of righteousness.

J. H. ALLEN.

Fifield.—Moses Fifield, M. D., was born at Warehouse Point, Conn., on Dec. 23, 1823, and died at Centerville, R. I., April 9, 1900.

He was the son of Rev. Moses and Celia Knight Fifield, and was educated at East Greenwich Academy. He graduated in the class of '44 from New York Medical College, and practised medicine at Fall River, Little Compton, and Portsmouth before taking up his residence at Centerville. His father dying in 1857, he was chosen to succeed him as cashier of the Centerville Bank, which post he held until his death.

Converted in early life, he joined the Centerville Church by letter in 1856, and maintained an

unbroken membership. The Providence *Bulletin* says of him: "He was one of those few men who could adapt themselves to a large number of interests which touch the world at large, ally himself to them, and assist in the responsibilities and duties connected with their management; in the family, in the church, in fraternal organizations, in his practice, in banking, in business, he found his place and capably filled it. Dr. Fifield had a strong, vigorous personality; brain and heart were girded by massive convictions, whose muscularity made his life one of potent force. He filled every available office in the church, and every office found him capable and successful. He loved Christ and Methodism, and ever rejoiced in the progress of the Gospel.

He was married twice—first in 1846 to Hannah A. Allen, who died in 1898; and again, in 1899, to the widow of Samuel L. Tillinghast, of East Greenwich, who survives him. Three children of his first wife mourn his going—Moses Fifield, of Warwick; Henry A. Fifield, of Providence; and Mrs. Sarah Legg, of Worcester, Mass.

His pastor, assisted by Rev. Ambrie Field, principal of East Greenwich Academy, conducted the funeral services.

JOSEPH COOPER.

Paine.—Lydia Maria, daughter of David and Phebe Richmond, and widow of the late Rev. Ara Paine, was born in Gloucester, R. I., July 22, 1808, and died at the home of her daughter, Dr. Henrietta P. Westbrook, in Philadelphia, Pa., March 13, 1900.

She was converted at an early age and was baptized March 2, 1822, by immersion, the ice being cut in the river for that purpose, and was received into the Baptist Church of which her parents were members. A few years after, she withdrew from that church and united with the Methodist Episcopal Church, its doctrines and usages being more in harmony with her convictions.

At the age of twenty-three she was united in marriage with Ara Paine, of Burrillville, R. I., an officer of rank in the Rhode Island militia, and for many years a local preacher in the Methodist Episcopal Church. To them were born ten children, five of whom—one son and four daughters—survive.

Mrs. Paine was a Christian lady with clear intellect, dignified bearing, and genial disposition. She loved the church of her choice, and manifested that love by deeds as well as words, delighting in its services while health permitted her to attend them and leaving a memorial to the church at her departure. For many years ZION'S HERALD was a welcome weekly visitor at her home.

Her end was most blessed. After hours of great

HEART DISEASE

Some Facts Regarding the Rapid Increase of Heart Troubles

Heart trouble, at least among the Americans, is certainly increasing and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the Sympathetic and the Pneumogastric.

In another way also the heart is affected by the form of poor digestion, which causes gas and fermentation from half-digested food. There is a feeling of oppression and heaviness in the chest caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, making it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

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R.I.P.A.N.S

Early in the morning,
When the sun was bright,
Little Daisy Buttercup
Didn't feel just right.
Knowing 'twould relieve her,
Ere she went to school,
Daisy's mamma gave her
A Ripans Tabule.

WANTED.—A case of bad health that R-I-P-A-N-S will not benefit. They banish pain and prolong life. One gives relief. Note the word R-I-P-A-N-S on the package and accept no substitute. R-I-P-A-N-S 10 for 5 cents, may be had at any drug store. Ten samples and one thousand testimonials will be mailed to any address for 5 cents, forwarded to the Ripans Chemical Co., No. 10 Spruce St., New York.

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CURES WHERE ALL ELSE FAILS.
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in time. Sold by druggists.
CONSUMPTION

distress she lay very quiet, with eyes shut, never to unclothe again as was thought, when they suddenly opened and swept the room with a look of surprise and delight; then resting for a moment with great tenderness upon two daughters who stood near her bed, they closed, and without a sigh her spirit was gone.

Funeral services were held in the Methodist church at Pascoag, R. I., of which she had been a member for thirty-four years, and her remains were laid beside those of her husband in the family burial-ground at "Hillfarm."

WALTER ELA.

Junkins.—Alexander Junkins died at the home of his son, Dr. W. O. Junkins, in Portsmouth, N. H., March 8, 1900, aged 86 years and 6 months.

He was born in what was known as the "Junkins Garrison House" in the Scotland District, York, Me., in 1813. At the age of seventeen he went to learn the trade of a tanner, which business he carried on for many years in the town of Berwick. He then moved to Elliot, where he resided on a farm until twelve years ago he went to Greenland, N. H., where his son then lived. He married Elizabeth Staples, who survives him after a wedded life of almost sixty-three years.

Being a man of intelligence, integrity and uprightness of character, Mr. Junkins was called to fill many of the important positions of trust in the towns where he lived. He was both senator and representative in his native State, and when he moved to New Hampshire the citizens of Greenland sent him, at eighty years of age, to represent them in the legislature. He was always interested in public affairs, and kept in touch with the latest events. His disposition was bright and sunny and no one ever found him a complainer. He was a lifelong attendant and supporter of the Methodist Church, and was always a friend of the pastor. He made no public demonstration of his feelings, but was always a praying man.

His son being about to start for a brief trip to Jamaica, the family went to see him off. Soon afterward Mr. Junkins was taken sick with what was considered an attack of the grippe. After some days it proved to be typhoid fever, and fears were entertained that he could not recover. He was not in the least disturbed at the thought, for to him "to depart and be with Christ was far better." He desired to go. When questioned about the future he said he had been praying more than usual this winter, and he was going to heaven and wanted the family to prepare to meet him there. This is a great comfort to those who remain. May they all be ready for the blessed reunion at the last!

B.

Necrology of the Alpha Chapter, Boston University

OTIS BENT RAWSON, 1870, Baptist; b. Paris, Me., March 22, 1830; d. Lyme, Conn., Aug. 24, 1885.

THEODORE SUMMERBELL HAGGERTY, 1866, New-ark Conf.; b. Blairstown, N. J., May 21, 1843; d. Arcola, N. J., Sept. 9, 1898.

EDWIN HARMON HYNSON, 1858, Wilmington, Conf.; b. Sassafra, Md., Aug. 13, 1835; d. Smyrna, Del., July 27, 1899.

FRANCIS BAKER HARVEY, 1896, N. E. Conf.; b. Baltimore, Md., Aug. 4, 1867; d. Winchester, Mass., Nov. 18, 1899.

EDMUND LEWIS, 1896, N. Y. Conf.; b. Woodstock, N. Y., Nov. 6, 1835; d. Ardsley, N. Y., Nov. 24, 1899.

EZEKIEL RICHARDSON, 1863, Baltimore Conf.; b. Baltimore, Md., Oct. 3, 1836; d. Baltimore, Md., Jan. 10, 1900.

ELIAS HODGE, 1875, N. E. Conf.; b. Ipplepen, Devonshire, Eng., Jan. 14, 1843; d. Waltham, Mass., March 4, 1900.

REV. JOHN WESLEY MERRILL, D. D., for fourteen years Professor of Ethics, Metaphysics, Natural and Historical Theology, in the M. E. B. Institute; d. Feb. 9, 1900.

REV. GEORGE FRANKLIN EATON, D. D., a temporary student in 1858, Presiding Elder Cambridge District, N. E. Conf.; d. Sept. 3, 1899.

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General Conference

[Continued from Page 637.]

anniversaries. Yet they no doubt would get a vast amount of good in the way of information and inspiration out of such gatherings.

"I have a resolution here requiring the presiding officer to enforce the rule against applause," said Rev. J. G. Evans, of Illinois. "Mr. Chairman"—

Applause.

"Mr. Chairman, I think"—

Renewed outbreak of applause—chair rapping for order.

"Mr. Chairman, I think—this—Conference—ought to be a—self-respecting—body"—

Terrific applause—chairman pounds the table for order, and has a hard time to keep his face straight.

The mover of the motion smiles, and the Conference responds with a fresh burst of applause.

"You ought to either enforce the rule or do away with it."

More applause, first a ripple, then a roar.

"Mr. Chairman, a member of this body has declared on this floor that this Conference was no place for a woman because of the disorder"—

Repeated outbursts of applause.

"You can't down me"—

Prolonged applause—vigorous rapping of the gavel.

Quiet was restored for a moment or two, and the speaker made the point that, owing to the disorder and applause, those in the rear of the hall were unable to hear what

was going on and could not vote intelligently.

"That's right," exclaimed Dr. Lanahan. Another storm of applause.

"I think, Mr. Chairman," said Dr. Buckley, "that the purpose of the resolution has been accomplished by calling attention to the matter."

In a few moments the resolution was tenderly tabled, and the mover returned to his seat with the consciousness that he had aroused more applause than any other member who had addressed the body.

"Say, did you originate that story about the world having had no rest since woman was made?" was the query put to Dr. Forbes.

"No, indeed, I didn't originate it. It's been told in every school-house in Northern Minnesota."

Last Friday evening a free stereopticon exhibition was given at Centenary Church in the interest of the International Epworth League Convention to be held in San Francisco next summer. The exhibition was entitled, "Picturesque California." The ride across the continent will be a revelation to all who make the trip. When the Endeavor convention was held in 'Frisco arrangements were made so those who attended could go on one road and return on another. Doubtless similar arrangements can be made in connection with the League convention. It is a wonderful journey to go by way of Denver and view the scenery of Colorado, and return by way of Puget Sound and the Yellowstone Park. There are enough railroads running west to make such a thing a possi-

bility. It is to be hoped that those in charge will make advantageous arrangements with the railway companies.

"This woman question reminds me," said Rev. H. M. Hamill, of Illinois, "of an old gray-haired darkey who wore his suspenders crossed in front. One day a friend met him and asked the question: 'Say, Mose, why do you wear your suspenders that way? I can't tell whether you are coming or a going.' And then the Conference burst into repeated roars of laughter. It was the best story of the session."

Dr. Ackerman of Alabama is trying to make a record. He is a very tall man and sits well toward the front, so he has no trouble in securing recognition. He aims to speak on all leading questions, and thus build up a tower of strength at home. One day he said to a friend:

"Say, I want to have a place on four committees."

"Well, I don't see how we can manage it."

"Why?"

"The difficulty is you are too slim to slice lengthwise and I don't see how we can do it unless we slice you crosswise."

Dr. Ackerman has the matter under consideration.

"In the language of the distinguished Governor of New York," exclaimed Governor Shaw, "a machine politician is less of a nuisance than a fool reformer."

When S. Parkes Cadman got the floor he replied to the Governor from Iowa by saying: "The maxim of the distinguished Governor from New York may be good politics, but is not good ethics according to the standard of the New Testament."

Faith deals with the most intangible of all realities—and they are realities—yet there is no speculation in faith. It is more sure of life eternal than a broker is sure of today's bank account.

A Way to Solve a Vexing Problem

That ever difficult question, "Where to go for a vacation?" again confronts us, and a most perplexing problem it is. Northern New England, without a doubt, offers a greater variety of vacation places, including lake, mountain and seashore resorts, than any other section of the country.

The hotels of this region have no equal. The methods for amusement and recreation include everything that is desired, and the easiness by which the tourist can reach his abiding place is a feature which alone speaks for itself.

A perusal of the "New Summer Resort & Tour Book" just issued by the Boston & Maine Railroad will help amazingly in selecting your summer outing place. The book has a list of a thousand summer hotels and boarding-houses, together with maps, routes, rates, and stage connections, and is sent to any address, free, upon application to the General Passenger Department of the Boston & Maine Railroad, Boston. Be sure you get it before you talk vacation.

There will be a Decoration Day Excursion to Niagara Falls, over the Fitchburg and West Shore Railroads, at \$10 for the round trip. Tickets good going on any train May 29th and returning up to and including May 31st. This will allow ample time to see all the beauties and points of interest connected with this wonderful section of country.

On Thursday, May 17, the Trinity Place Station of the Boston & Albany R. R. will be opened for business, and all outward trains will stop there instead of at Columbus Avenue.